

*St Vladimir's Orthodox
Theological Seminary*

2005-2007

The Mission Statement of St Vladimir's Orthodox Theological Seminary

Through faithful adherence to Orthodox Christianity, St Vladimir's Seminary serves the Church and society through theological education and the ministries of its graduates.

With a firm commitment to the structural unity of Orthodoxy in North America and to inter-Orthodox cooperation on all levels of Church life, the seminary accomplishes this mission through the following programs and activities:

- Graduate programs for candidates for holy orders
- Graduate programs and special training for scholars and lay workers in the Church
- In-depth theological research and reflection
- Stewardship of the resources of St Vladimir's Seminary library
- Lectures, seminars, workshops and retreats on the seminary campus and at other locations
- Publication of books, icons and audio-visual materials on the Orthodox Tradition through SVS Press
- Publication of *St Vladimir's Theological Quarterly*
- Providing information on Orthodoxy through faculty, bookstore, library, internet services, and appropriate other media
- Support of the Church in mission, evangelism, monasticism, family life, social work and ecumenism
- Service and participation of SVS graduates and students in parish life, pastoral work, scholarship, monastic life, missionary activity and ecumenism
- Spiritual and practical support of SVS alumni/nae
- Interaction with other Orthodox theological schools and with centers of theological education and training within and outside the Church
- Participation in professional and service organizations within and outside the Church

Adopted December 1991.

Reviewed and amended December 1994; May 1998; December 1999.

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ACADEMIC CALENDAR 2005-06

Fall Semester 2005

Thu 01-Sep-05

Faculty meeting

Wed 07-Sep-05

Orientation for new students

Thu 08-Sep-05

Nativity of the Theotokos

Thu 08-Sep-05 to Fri 09-Sep-05

Registration and entrance & qualifying examinations

Fri 09-Sep-05

Fall semester classes begin

Wed 14-Sep-05

Elevation of the Holy Cross

No classes during the day or preceding evening

Fri 23-Sep-05

Last day for course changes

Sat 01-Oct-05

Education Day

Mon 21-Nov-05

Presentation of the Theotokos in the Temple

No classes during the day

Thu 24-Nov-05 to Fri 25-Nov-05

Thanksgiving recess

Fri 09-Dec-05

Last day of classes, fall semester

Mon 12-Dec-05 to Fri 16-Dec-05

Final examinations, fall semester

Sat 17-Dec-05

Christmas recess begins

Wed 21-Dec-05

Faculty meeting

Spring Semester 2006

Wed 18-Jan-06

Faculty meeting

Mon 23-Jan-06 to Tue 24-Jan-06

Registration

Mon 23-Jan-06

Spring semester classes begin

Sun 29-Jan-06

Fr Alexander Schmemmann Memorial Lecture

Mon 30-Jan-06

Patronal feast

No classes during the day

Thu 2-Feb-06

Meeting of Our Lord

No classes during the day or preceding evening

Fri 10-Feb-06

Last day for course changes

Mon 06-Mar-06 to Tue 07-Mar-06

Annual retreat

Sun 23-Apr-06 to Sun 30-Apr-06

Pascha recess

Fri 05-May-06

Last day for submitting degree theses

Fri 12-May-06

Last day of classes, spring semester

Mon 15-May-06 to Fri 19-May-06

Final examinations, spring semester

Fri 19-May-06

Faculty meeting

Sat 20-May-06

Commencement

Wed 24-May-06

Faculty meeting

Sun 25-Jun-06 to Fri 30-Jun-06

Liturgical Institute of Music and Pastoral Practice

ACADEMIC CALENDAR 2006-07

Fall Semester 2006

Thu 31-Aug-06
Faculty meeting

Wed 06-Sep-06
Orientation for new students

Thu 07-Sep-06 to Fri 08-Sep-06
Registration and entrance & qualifying
examinations

Thu 07-Sep-06
Fall semester classes begin

Fri 08-Sep-06
Nativity of the Theotokos
No classes during the day or preceding evening

Thu 14-Sep-06
Elevation of the Holy Cross
No classes during the day or preceding evening

Fri 22-Sep-06
Last day for course changes

Sat 07-Oct-06
Education Day

Tue 21-Nov-06
Presentation of the Theotokos in the Temple
No classes during the day or preceding evening

Thu 23-Nov-06 to Fri 24-Nov-06
Thanksgiving recess

Fri 08-Dec-06
Last day of classes, fall semester

Mon 11-Dec-06 to Fri 15-Dec-06
Final examinations, fall semester

Sat 16-Dec-06
Christmas recess begins

Wed 20-Dec-06
Faculty meeting

Spring Semester 2007

Thu 18-Jan-07
Faculty meeting

Mon 22-Jan-07 to Tue 23-Jan-07
Registration

Mon 22-Jan-07
Spring semester classes begin

Sun 28-Jan-07
Fr Alexander Schmemmann Memorial Lecture

Tue 30-Jan-07
Patronal feast
No classes during the day or preceding evening

Fri 2-Feb-07
Meeting of Our Lord
No classes during the day or preceding evening

Fri 09-Feb-07
Last day for course changes

Mon 19-Feb-07 to Tue 20-Feb-07
Annual retreat

Sun 08-Apr-07 to Sun 15-Apr-07
Pascha recess

Fri 04-May-07
Last day for submitting degree theses

Fri 11-May-07
Last day of classes, spring semester

Mon 14-May-07 to Fri 18-May-07
Final examinations, spring semester

Fri 18-May-07
Faculty meeting

Sat 19-May-07
Commencement

Wed 23-May-07
Faculty meeting

Sun 24-Jun-07 to Fri 29-Jun-07
Liturgical Institute of Music and Pastoral Practice

ACADEMIC CALENDAR 2007-08

Fall Semester 2007

Thu 30-Aug-07
Faculty meeting

Wed 05-Sep-07
Orientation for new students

Thu 06-Sep-07 to Fri 07-Sep-07
Registration and entrance & qualifying
examinations

Thu 06-Sep-07
Fall semester classes begin

Fri 14-Sep-07
Elevation of the Holy Cross
No classes during the day or preceding evening

Fri 21-Sep-07
Last day for course changes

Sat 06-Oct-07
Education Day

Wed 21-Nov-07
Presentation of the Theotokos in the Temple
No classes during the day or preceding evening

Thu 22-Nov-07 to Fri 23-Nov-07
Thanksgiving recess

Fri 07-Dec-07
Last day of classes, fall semester

Mon 10-Dec-07 to Fri 14-Dec-07
Final examinations, fall semester

Sat 15-Dec-07
Christmas recess begins

Wed 19-Dec-07
Faculty meeting

Spring Semester 2008

Thu 17-Jan-08
Faculty meeting

Mon 21-Jan-08 to Tue 22-Jan-08
Registration

Mon 21-Jan-08
Spring semester classes begin

Sun 27-Jan-08
Fr Alexander Schmemmann Memorial Lecture

Wed 30-Jan-08
Patronal feast
No classes during the day or preceding evening

Fri 08-Feb-08
Last day for course changes

Mon 10-Mar-08 to Tue 11-Mar-08
Annual retreat

Tue 25-Mar-08
Annunciation to the Theotokos
No classes during the day or evening

Sun 27-Apr-08 to Sun 04-May-08
Pascha recess

Mon 05-May-08
Last day for submitting degree theses

Fri 09-May-08
Last day of classes, spring semester

Mon 12-May-08 to Fri 16-May-08
Final examinations, spring semester

Fri 16-May-08
Faculty meeting

Sat 17-May-08
Commencement

Wed 21-May-08
Faculty meeting

Sun 22-Jun-08 to Fri 27-Jun-08
Liturgical Institute of Music and Pastoral Practice

ADMINISTRATION

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The Board of Trustees is the governing board of St Vladimir's Orthodox Theological Seminary.

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Three Hierarchs Chapel in the snow

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 BA, Trinity College
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Associate Professor of Pastoral Theology
 (Effective Fall 2006)
 BA, Davidson College
 MDiv, Holy Cross Greek Orthodox School of
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 ThM, Harvard Divinity School
 PhD, Yale University

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 MDiv, St Vladimir's Orthodox Theological
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 Licentiate, Pontifical Oriental Institute
 SEOD, Pontifical Oriental Institute

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 Licentiate, Theological Institute of Bucharest
 MTh, Theological Institute of Bucharest
 ThD, Theological Institute of Bucharest

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BA, Columbia University

MDiv, St Vladimir's Orthodox Theological
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SMM, Union Theological Seminary

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BA, Fordham University

MDiv, St Vladimir's Orthodox Theological
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MA, Duquesne University

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Professor of New Testament, Emeritus

BS, Columbia University

MA, Columbia University

MDiv, St Vladimir's Orthodox Theological
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PhD, Columbia University

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FIELD SUPERVISORS

Supervisors for students assigned to parish ministry are selected by the seminary from among Orthodox pastors in the greater New York area.

Supervisors for students assigned to hospital ministry are appointed from the following cooperating institutions:

Lawrence Hospital: *Hospital ministry*

Norwalk Hospital Association: *CPE, hospital ministry*

Westchester County Medical Center: *Hospital ministry, psychiatric*

White Plains Hospital: *Hospital ministry*

Staff

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Ann K Sanchez, *Assistant to the Dean*

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Paul Meyendorff, *Associate Dean for Academic Affairs, Registrar*

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Ann K Sanchez, *Student Affairs Administrator*

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Dn Kirill Sokolov, *Director of Systems*

Ann K Sanchez, *Assistant to the Dean, by invitation*

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Very Rev Steven Belonick

Rev Alexander Rentel

Rev John Behr

Dn Kevin Smith, *Choir Director*

Dn Jesse Greendyk

Dn Kirill Sokolov

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Sofia Lopoukhine, *Communications and Public Relations*

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Andrew Deutschen, *Plant Manager*

Rafael Rivera, *Maintenance Assistant*

Yuri Shcherbakov, *Supplies and Housekeeping Manager*

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Max Goldenko, *Systems Support Specialist*

THE SEMINARY

Overview

St Vladimir's Orthodox Theological Seminary is a graduate professional school whose programs are registered by the New York State Education Department (New York State Education

Department, Office of Higher Education and the Professions, Cultural Education Center Room 5B28, Albany NY 12230, 518-474-5851). It is accredited nationally by the Association of Theological Schools in the United States and Canada. Students or prospective students may



Metropolitan HERMAN celebrating at Three Hierarchs Chapel

review documents relating to the seminary's registration and accreditation upon request to the Registrar. The seminary is located in Crestwood, New York, in suburban Westchester County, close to nature but only thirty minutes by car or train from the rich cultural and educational resources of New York City.

The fourteen-acre campus is crowned by the beautiful chapel, dedicated in 1983. Four other multi-purpose buildings house classrooms, faculty offices, a large and well-stocked bookstore, dormitories for men and women students and the refectory. The new Rangos Library and Administration Building was completed in Spring 2002. Thirty-two on-campus apartments for married students and homes for faculty and staff on or near the campus contribute to a strong sense of community.

Mission and Purpose

St Vladimir's seeks to serve Orthodox theology through education and scholarship. It educates future priests and church leaders and contributes directly to Orthodox theology through the scholarly activities of its faculty.

Already at its establishment in 1938, the seminary was given a two-fold mandate by the leaders of the Orthodox Church: (1) to prepare clergy and other leaders to serve the Orthodox faithful in this country; and (2) to promote study and research in Orthodox theology, history, and culture. While in the seminary's difficult early years the first aspect of this mandate was particularly urgent, its broader aspects were never forgotten. Now in its second half-century, the seminary is able to explore them as never before.

As its original mandate suggests, an important aspect of the seminary's mission is to serve Orthodox theological education in America. Here the seminary has been guided by the teachings of the Orthodox Church, according to which theology is not a field reserved for the clerical few but is rather the living foundation of the life and activity of the entire community of believers. Theological education means not just

the training of clergy but also the preparation of men and women for lay vocations in such areas as music, education, administration, and mission. In practical terms, this has meant the establishment of diverse programs of study at the seminary, each having its own objectives, methods, and techniques but united with the others in a common theological perspective.

The seminary is a center for theological education, but it is also a center for theological research and reflection. Through the effective use of its various resources—buildings, library, faculty, publications—the seminary has been able to broaden its outreach, bringing the message of Orthodox theology to thousands who otherwise might be untouched by formal theological education.

The seminary has long served as a forum for inter-Orthodox cooperation and unity and also for ecumenical dialogue. This is reflected not only in its student body but also in its faculty and board of trustees. The seminary is convinced that maintenance of this rich diversity is vital for the fulfillment of its mission.

The seminary is also convinced of the importance of strengthening and deepening the spiritual life of all the members of its community—faculty and staff as well as students. "The theologian is one who prays, and one who prays is truly theologian," said one of the Desert Fathers. As vital to the seminary as its classrooms and library is its chapel, the focus of its life of prayer, for a true center for theological education and reflection must be grounded in prayer. Without this spiritual depth, the seminary's programs and resources would surely fail to achieve the purpose intended for them.

A Brief History

The need for a center of theological and pastoral training has been felt since the days when the first seeds of Orthodoxy were sown on American soil by eight Russian monks who, in the fall of 1794, arrived in Alaska. They quickly moved to establish a school on Kodiak Island. A



Fr Georges Florovsky

few decades later a seminary was founded in Sitka by St Innocent (Veniaminov), then bishop in Alaska, later Metropolitan of Moscow, who in 1978 was officially listed among the saints of the Church as “Apostle to America.” These pioneering attempts were short-lived, however. Throughout the 19th century, while the number Orthodox in America steadily grew, the Orthodox Church remained fundamentally an immigrant community served by bishops and priests sent from abroad, primarily from Russia. It was only in 1905 that Archbishop Tikhon, later Patriarch of Moscow (†1925), recognized the need for native American clergy and decided to establish a permanent seminary. Opened in 1905 in Minneapolis, it was transferred in 1913 to Tenafly, New Jersey, and during the eighteen years of its existence produced two generations of priests who, at a difficult moment in the life of the Church, assured the continuity of Orthodoxy in America and its progressive integration into American life.

The Russian Revolution of 1917 inaugurated a deep crisis for Orthodoxy in America. Deprived of material support from Russia, isolated from the Mother Church, suffering from internal divisions, the Church here could no longer financially support the seminary, and it had to close its doors in 1923. Only fifteen years later, after a long period of recovery and reorganization, could the question of theological education be raised again. In October 1937, at the Sixth All-American Church Sobor meeting in New York, Dr Basil M Bensen, one of the first instructors at the Minneapolis school, proposed reopening the seminary. He forcefully insisted that Orthodox priests in this country needed to receive a liberal arts college education—the normal preparation for clergy of other religious groups—as the foundation for their theological training. Dr Bensen’s plan was approved, and the projected seminary was given the name of St Vladimir—the prince who in 988 introduced Orthodox Christianity to the Kievan Rus’. On October 3, 1938, Metropolitan Theophilus (†1950), primate of the Russian Orthodox Greek Catholic Church, conducted the opening service at Holy Trinity Church in Brooklyn, New York, and the next day classes began in the parish house of the Church of Christ the Savior, on East 121st Street in Manhattan.

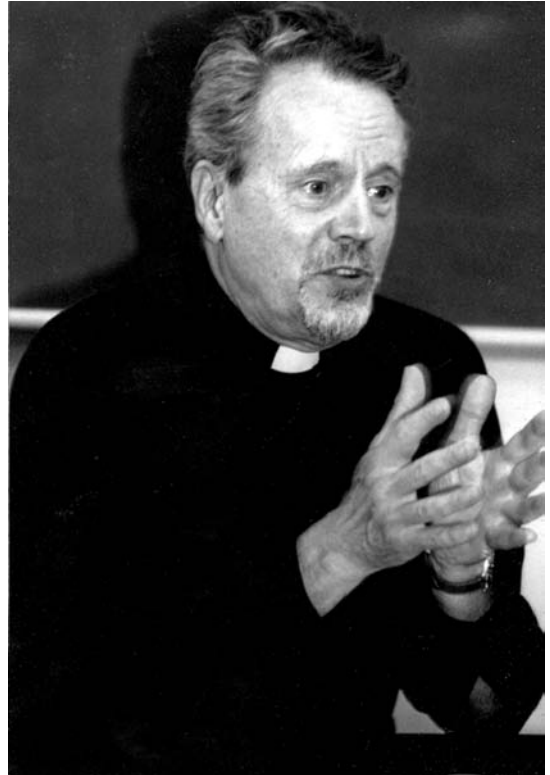
The first decade of the new seminary’s existence proved very difficult for the faculty and administration, however. With no permanent quarters, no funds, helped only by a small group of friends, they struggled to keep the seminary alive and true to its purpose. “They were often faced,” wrote one of them later, “with the temptation to lower the standards, to compromise with what seemed to be a difficult situation; yet of all the reasons of these first years, the most inspiring is certainly that of faithfulness to a vision, to the idea of the seminary as it was defined at its beginning.” A working agreement was established with Columbia College, and in 1939 a temporary home for the school was found on the campus of General Theological Seminary.

The aftermath of World War II brought unexpected possibilities for the seminary's further growth and development. The arrival from Europe of several renowned scholars—including George P Fedotov, formerly a professor at St Sergius Institute in Paris (†1951); Nicholas S Arseniev, from the Orthodox Theological Faculty in Warsaw (†1977); Eugene V Spektorsky, formerly of the University of Kiev (†1950); and Nicholas O Lossky, formerly of the University of St Petersburg (†1965)—made possible further development of St Vladimir's as a graduate school of theology—an “academy,” to use the old Russian nomenclature. Soon the school moved to new quarters rented from Union Theological Seminary—an unforgettable collection of apartments on West 121st Street—and on June 18, 1948, St Vladimir's was granted a Provisional Charter by the Board of Regents of the University of the State of New York, thus officially establishing it as “an institution of higher learning.”

The beginning of this new era coincided with the arrival from St Sergius Institute in Paris of the Rt Rev Dr Georges Florovsky, who soon was to be appointed dean (1949-55). Under his leadership the theological curriculum was developed, the faculty grew, and the school was given a definite pan-Orthodox orientation. “A contemporary Orthodox theologian,” Fr Florovsky said at the formal inauguration of the seminary in its new status, “cannot retire into a narrow cell of some local tradition, because Orthodoxy . . . is not a local tradition but basically an ecumenical one.” The seminary's future development was assured by the arrival of other younger theologians from St Sergius: Fr Alexander Schmemmann (1951, †1983), Professor Serge S Verhovskoy (1952, †1986), and later Fr John Meyendorff (1959, †1992). Acknowledging its progress, the Board of Regents of the State of New York granted St Vladimir's an Absolute Charter in April 1953.

The next decades of the seminary's history were shaped above all by the Very Reverend Alexander Schmemmann, dean from 1962 until his death in December 1983. His vision and

energetic leadership brought advances in many areas: increase in support for the seminary on the part of church authorities and Orthodox faithful throughout the country, stabilization of administrative structures, development of the faculty, programs of instruction and the student body, and acquisition of a permanent “home” for the seminary. In 1961, a five-year search for a suitable campus was crowned by the acquisition of a beautiful property in Westchester County, and within a few years, after a successful financial drive, new buildings were erected and housing for faculty and staff was acquired. In June 1966, the seminary was accepted to Associate Membership in the American Association of Theological Schools, becoming fully accredited in 1973. Final recognition of the seminary's maturity was given in March 1967, when the Board of Regents of the University of the State of New York granted the seminary the power to award the degree of Bachelor of Divinity (later Master of Divinity),



Fr John Meyendorff



Fr Alexander Schmemmann

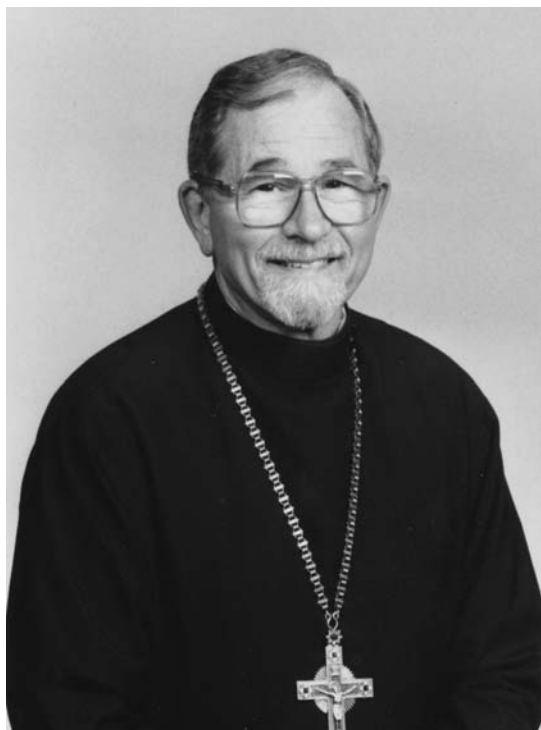
followed in 1970 by the degree of Master of Theology, in 1985 by the degree of Master of Arts, and in 1988 by the degree of Doctor of Ministry. In May 1977, a new dormitory and staff residence, necessitated by the seminary's continued growth, was dedicated by His Beatitude ELIAS IV, Patriarch of Antioch; and in 1983, a few months before Fr Schmemmann's death, a beautiful new chapel, together with a new administrative facility containing bookstore, classroom and office space, was dedicated by His Beatitude Metropolitan THEODOSIUS, Primate of the Orthodox Church in America.

Under the leadership of the Very Reverend John Meyendorff, appointed dean in 1984, the seminary expanded and strengthened its programs of study. MA and DMin degree programs were established. Additional on-campus apartment space for the growing number of married students was developed, and property was acquired in order to allow for eventual construction of more married student housing.

Dramatic changes in Eastern Europe brought increased numbers of international students to the campus. A vigorous development program was initiated.

With Fr Meyendorff's retirement as dean in June 1992, followed by his untimely death one month later, and the selection of the Very Reverend Thomas Hopko as the seminary's first American-born dean in September 1992, St Vladimir's entered into a new chapter in its history. Programs for institutional advancement and development launched under Fr Meyendorff were vigorously pursued. New faculty members were recruited. Financial support was strengthened and broadened. A major building program—including additional married student housing, faculty homes, a new library and renovation of older structures—was completed. The state-of-the-art John J Rangos building, which houses the library, a new auditorium, and the seminary's administrative offices, was dedicated in May 2002.

In July 2002, John H Erickson, longtime Associate Dean for Academic Affairs and Professor of Church History and Canon Law, succeeded Fr Hopko as dean, becoming the first layman and the first convert to serve in that capacity in the seminary's history. Looking towards the future, the seminary launched a new strategic plan, SVS 2010, which aims at enhancing the formation of seminarians for service to the Church, improving the scope and effectiveness of the seminary's outreach, and developing the human and financial resources needed for sustaining the seminary's work. As part of the implementation of this plan, construction began on 18 new units of married student housing in 2004, new faculty and staff joined the seminary community, and an expanded program of conferences and other activities made use of the seminary's new facilities. While maintaining its historic commitment to academic excellence and service to the Church, the seminary also recognizes the need to reach out in new ways to those who are searching for God's truth in the midst of a troubled world.



Fr Thomas Hopko

Seminary Life

St Vladimir's Orthodox Theological Seminary is officially described as a "graduate professional school" and an "institution of higher learning," yet it is neither narrowly vocational nor only academic. As its name suggests, it is above all an Orthodox theological seminary. All aspects of its life are moulded by an understanding of theology which seeks to engage the whole person, shunning that compartmentalization and fragmentation which so often characterize higher education.

One graduate described his program at St Vladimir's as "impossible, but realistic." "Impossible": the heavy demands of course work, chapel services, choir trips, field work, parish visits, and work assignments. "Realistic": because active involvement in church life and service is no less demanding. At St Vladimir's the knowledge, skills, and reflexes needed for "real" life are developed in every aspect of sem-

inary life, in the refectory and hallways as well as in the classroom.

Visitors to St Vladimir's are often struck by the sense of common purpose, commitment and endeavor shared by students, faculty and staff alike. This is no accident. Theology in the Orthodox tradition is not simply a task of the mind or an individual matter. It is the life of the mind and heart, body and soul, of persons united in a community of faith. St Vladimir's seeks to live in this tradition, to keep it alive in daily life.

Visitors are also impressed by the richness of the seminary's liturgical life. Daily worship in the chapel, the observance of the Church's fasts and the celebration of her feasts are not mere ornaments added to an otherwise complete program. The very reality of the seminary as a community is grounded upon a common vision expressed in the sacramental life of the Church and experienced in corporate prayer. Without this, seminary life would indeed be impossible.

St Vladimir's, then, is characterized by its sense of unity and community. But this does not mean sterile uniformity. The seminary brings together persons of many different backgrounds and cultures. This can be seen not only in the faculty and Board of Trustees—which includes bishops of the Orthodox Church in America, the Antiochian Orthodox Christian Archdiocese, the Greek Archdiocese of America, and the Serbian Orthodox Church—but also in the student body, past and present. Alumni include thirty bishops and over six hundred Orthodox priests of various jurisdictions not only in America but also in Western Europe, Greece, the Middle East, Japan, and Africa. Others teach in institutions of higher learning or are engaged in other forms of church service. Non-Orthodox graduates are active in their own communities as competent spokespersons for the position of the Orthodox Church.

Enrollment statistics for the seminary suggest something of the rich diversity of the seminary community: we have men and women

students from the United States and Canada, and in a typical year also from Russia, Serbia, Romania, Bulgaria, Belarus, the Middle East, Armenia, Australia, Indonesia, Japan, India, and Chile.

St Vladimir's thus reflects both the variety and the potential of the world in which the Orthodox Church lives today. Though the seminary is not large, the scope of its witness and mission is global.

The Library

St Vladimir's library currently holds some 132,000 volumes and receives over 350 periodicals. The library is considered one of the richest resources available on this continent for research on Eastern Christianity. The collection is especially strong in the areas of Orthodox church history, theology, philosophy and culture, but significant literature in other areas is also systematically acquired. The holdings have been enriched by the donation of several private collections (Anthony Repella, Metropolitan Makary, Georges Florovsky, John Kolchin, Nicholas Arseniev, John Meyendorff, Alexander Schmemmann, Nicholas Ozerov, and others). The library serves the needs of the faculty and students of the seminary, and the worldwide scholarly community as well.

The seminary is a founding member of the New York Area Theological Libraries Association (NYATLA), giving faculty and students ready access to the collections of other major theological libraries in the metropolitan New York area.

All library operations have been computerized, thus speeding the processing of new materials and providing greater flexibility in research techniques. The library is committed to the use of modern technology to assist the student and scholar.



Dean John Erickson

Systems and Network Connectivity

The seminary has been connected to the Internet for email and administrative purposes since the 1980s. The Internet connection provides the opportunity for research by faculty and students and the means for external connection to the seminary resources.

The seminary's residential network (ResNet) extends the network to all on-campus student residences, enabling students with their own personal computers to access the seminary library catalog, online databases, and to participate in web-enabled course material (e-campus). Seminary-provided e-mail accounts are an official avenue of communication and are required.

The seminary Systems & Information Technologies department provides technical support for the servers and the network to the seminary administration and staff, faculty, and students.

Complete policies and procedures are available at <http://techsupport.svots.edu>.

Publications and Bookstore

The seminary is not only a center for Orthodox theological education and scholarship. Through its publications and bookstore it has introduced the thought and history of the Orthodox Church to thousands throughout America and around the world.

Under the supervision of the faculty's Committee on Publications, *St Vladimir's Seminary Press* has become a major publisher of books on Orthodoxy. SVS Press has published over two hundred seventy-five titles, including many by members of the seminary faculty. Virtually all aspects of Orthodox thought and life are represented: theology, history, scripture, spirituality, and worship. In addition, the press publishes an expanding series in liturgical music.

St Vladimir's Theological Quarterly, published by the seminary faculty and edited by the Rev John Behr, is an internationally respected journal devoted to doctrinal, spiritual, and historical research related to the Orthodox Church. It seeks to promote understanding of Orthodox thought and life in the world of today. Subscription requests should be addressed to: St Vladimir's Theological Quarterly, 575 Scarsdale Road, Crestwood, New York 10707-1699.

The *seminary bookstore*, located in spacious facilities on the seminary campus, provides its services to students, libraries, parishes, conferences, and individuals throughout the world. While the bookstore specializes in Orthodox

publications, recordings of liturgical music, icons, and greeting cards, it also carries a wide range of recent publications on biblical, theological, and historical subjects. Further information on the bookstore as well as on seminary press publications can be obtained at <http://www.svspress.com> or by addressing a request to: SVS Bookstore, 575 Scarsdale Road, Crestwood, New York 10707-1699.

Institutional Advancement

The Office of Institutional Advancement manages the external relations of St Vladimir's Seminary with its various publics. It seeks to develop relationships with parishes, donors, church leaders, professionals, and others in order to advance the mission of the seminary and deepen connections with the Church and society, which the seminary serves. The office coordinates numerous events, including Orthodox Education Day and the Lenten Retreat.

St Vladimir's Seminary Alumni Association

The seminary's *Alumni Association* is composed of all graduates and former students of the seminary. Its purpose is to promote spiritual unity and fellowship among its members, to support the development of higher theological education in the Western hemisphere, and to render moral and financial support to the seminary. The members are kept informed of the progress and life of the institution through the publication of SVS News and a monthly electronic newsletter (E-News). The Alumni Association sponsors informal meetings throughout the year in different parts of the country.

PROGRAMS OF STUDY

Overview

St Vladimir's Orthodox Theological Seminary offers programs leading to the degrees of Master of Divinity (MDiv), Master of Arts (MA), and Master of Theology (MTh). Its other educational activities include an annual Summer Institute of Liturgical Studies and Pastoral Practice and an Extension Program.

Master of Divinity Degree

The Master of Divinity (HEGIS 2301) may be described in the most general terms as a gradu-

ate professional degree whose purpose is preparation for the ministries of the Church. At St Vladimir's the degree program is designed chiefly for qualified Orthodox students who wish to prepare themselves for ordination to priestly ministry in the Orthodox Church, though it also provides appropriate preparation for other forms of church service and for graduate study in theology and related disciplines.

The program is designed to be completed in three years by full-time students, who take an average of 16 credits in course work or the equivalent (Theological Reflection, senior thesis) per semester. Only if warranted by exceptional circumstances such as illness or employment, and with permission of the Fac-



The reading room in the library

ulty Council, may the program be spread over a longer period of time. The degree must be completed within six years of entrance into the program. The meaning of this time limit is explained in the section on “Procedures and Regulations.”

ADMISSIONS REQUIREMENTS

To enter the MDiv program at St Vladimir’s, a student must normally have the Bachelor of Arts (BA) degree or the Bachelor of Science (BS) degree from an accredited college or university. The seminary does not prescribe a specific program of pre-theological studies, but it does encourage potential seminarians to gain a broad liberal arts education while in college. Studies in the humanities and the natural and social sciences should prepare the student to speak and write correctly, to think clearly, and to understand not only the world of today but also the cultures of the past. Also useful are studies in languages, particularly in Greek. Applicants whose previous studies have been narrowly technical or vocational in nature may be required to do remedial work on a non-credit basis in a local college.

Potential seminarians are also encouraged to acquire a basic knowledge of the language used in the ecclesiastical jurisdiction in which they wish to serve.

TRANSFER CREDIT AND ADVANCED STANDING

Credit for work done in other accredited seminaries and graduate institutions may be accepted at full value on a transfer basis (a) if it has not already been applied toward a degree, and (b) if it parallels courses in the St Vladimir’s MDiv program and is otherwise compatible with the objectives of that program. Except for courses taken on a pass/fail basis, only courses in which the student has earned a grade of 2.3 (C+) or higher will be considered for transfer credit.

Graduate-level work done in unaccredited institutions may qualify a student for advanced

standing in subjects in which he or she shows proficiency; credit to be allowed will be determined after the satisfactory completion of one semester of full-time studies at St Vladimir’s.

Requests for acceptance of transfer credits or advanced standing should be directed to the Associate Dean for Academic Affairs, who in turn submits them to the Faculty Council for consideration and approval.

The MDiv degree will not be granted to anyone who has been in residence at St Vladimir’s less than two full academic years and has completed less than 54 credits in MDiv course work at this seminary. Accordingly, no more than 32 credits in transfer/advanced standing may be accepted. Normally the final year of study, with at least 24 credits in course work and the thesis, must be taken at St Vladimir’s.

No advanced standing can be given for undergraduate-level courses or for graduate-level courses applied toward an undergraduate degree. At the same time, students whose undergraduate studies have given them a particularly strong background in a given subject may, upon recommendation of the instructor and the Associate Dean for Academic Affairs and with the approval of the Faculty Council, be exempted from lower-level courses in that subject and permitted to substitute higher-level courses in the same subject.

The structure and requirements of the Master of Divinity program are such that acceleration is not advisable or even possible in most cases. Students may wish to take courses during the summer (whether at other institutions or in the form of the seminary’s annual Institute) or extra credits during the academic year for a variety of appropriate reasons (to enrich their theological awareness, to satisfy jurisdictional requirements, to rectify deficiencies, to lighten somewhat their projected work load for future years . . .). As a general rule, however, credits earned during the summer or extra credits earned during the regular academic year may not be used to reduce the six semesters of full-time resident study normally required for the degree. Exceptions to this rule are granted only

under very exceptional circumstances, on the basis of a written petition to the Faculty Council. In addition, students receiving financial assistance from the seminary should keep in mind that expenses for such extra studies, whether direct or indirect (lost potential earnings), will not be regarded as establishing greater “need” (see section on “Financial Information: Demonstration of Financial Need”).

ENTRANCE EXAMINATION

Like all entering students, students entering the MDiv program at St Vladimir's are required to take an appropriate entrance examination during their initial registration period. The general purpose of this examination is described more completely above under “Procedures and Regulations.” The MDiv entrance examination presupposes an elementary knowledge of the Bible, particularly of the New Testament, and of the teachings, history, and worship of the Orthodox Church. A short reading list for this examination will be sent to each student admitted to the program.

COURSE REQUIREMENTS

A minimum of 86 credits in course work, with a cumulative grade point average of at least 2.3 (C+) is required for the MDiv degree. This course work includes:

- 22 credits in “100-level” courses (“foundational” or “basic entry” courses) in the four major academic areas of the seminary's curriculum: Biblical Studies (Old Testament 101, New Testament 102), Historical Studies (Church History 101-102), Systematic Theology and Ethics (Dogmatic Theology 101-102), and Liturgical Theology (Liturgical Theology 101-102). These courses, required of all MDiv and MA candidates, serve as introductions to the fields in question and provide an orientation to bibliography on it. They are designed to provide sufficient background for most of the higher-level courses in the same area. In many cases the

appropriate 100-level course, or equivalent studies in another institution, must be completed before a higher-level course in the same area may be taken. MDiv candidates therefore normally take these courses during their first year at the seminary.

- 32 credits in “200-level” courses, i.e., courses required of all MDiv candidates. These include higher-level courses in the academic areas mentioned above, introductory courses in music and New Testament Greek, and courses relating to the practice of ministry: practical theology, canon law, homiletics, and Christian education.
- 32 credits in “300-level” courses, i.e., courses offered as electives. Of these elective courses, a minimum of 10 credits must be in the area of Biblical Studies. These will include a Prophet (either Old Testament 304, Old Testament 311, or Old Testament 313); a Gospel (either Homiletics 301, New Testament 301, New Testament 312, or New Testament 313); and an Epistle (either Biblical Languages 311, New Testament 315, New Testament 316, or New Testament 381). A minimum of 6 credits must be taken in the area of Historical Studies. A minimum of 3 credits must be taken in the area of Systematic Theology and Ethics. Finally, a minimum of four credits must be taken in the area of Liturgical Theology. The remaining credits (“free electives”) may be taken in any area of the curriculum and, with the approval of the Associate Dean for Academic Affairs, may include up to six credits from the Department of Languages.

These courses would be distributed as in the table for a typical MDiv student.

THREE-CREDIT OPTION

MDiv candidates have the option of taking certain 300-level courses for either two credits or three credits, as indicated in the Announcement of Courses. In most cases a student taking a

course for three rather than two credits is expected to complete a major independent project, such as a research paper, under the instructor's supervision in addition to the regular course requirements. To exercise this three-

credit option, a student must be in good standing and not on academic probation. A student interested in exercising the option should contact the course instructor at or before the beginning of the semester in which the course is given and register accordingly with the Registrar. After the registration period, changes from two-credit to three-credit or vice versa are subject to the conditions laid down above under "Procedures and Regulations."

JUNIOR YEAR

Fall Semester

Old Testament 101	3
Dogmatic Theology 101	3
Church History 101	3
Liturgical Theology 101	2
Biblical Languages 201	3
Liturgical Music 201	2

Spring Semester

New Testament 102	3
Dogmatic Theology 102	3
Church History 102	3
Liturgical Theology 102	2
Biblical Languages 202	3
Liturgical Music 212	2

MIDDLER YEAR

Fall Semester

Patristics 201	3
Canon Law 203	3
Homiletics 201	2
300-level courses	7
Theological Reflection (SE 203)	—

Spring Semester

Patristics 202	3
Canon Law 203	3
Religious Education 202	2
300-level courses	10
Theological Reflection (SE 204)	—

SENIOR YEAR

Fall Semester

Practical Theology 205	3
Practical Theology 211	2
300-level courses	7
Theological Reflection (SE 205)	—
Thesis (TS 201)	—

Spring Semester

Practical Theology 206	3
Practical Theology 212	2
300-level courses	7
Theological Reflection (SE 206)	—
Thesis (TS 202)	—

JURISDICTIONAL REQUIREMENTS IN LANGUAGES AND MUSIC

Some of the ecclesiastical jurisdictions that the seminary serves may require their students to complete certain studies in languages and liturgical music not otherwise required for the MDiv degree. In order to serve these jurisdictions more effectively, and in close cooperation with them, the seminary offers appropriate courses in these areas. Some, but not all of such course work may be credited toward the degree. The following paragraphs indicate in general terms the seminary's policies in this area.

The seminary offers courses in various languages in order to help students fulfill jurisdictional requirements and also to help them qualify for post-graduate studies. With the approval of the Associate Dean for Academic Affairs, up to six credits in these languages may be applied towards fulfillment of MDiv degree requirements as "free electives."

The seminary normally requires MDiv candidates to take at least four credits in liturgical music. Of these, no more than four credits can be in courses at the 200-level. Any additional credits applied toward the degree must be for courses at the 300-level. At the same time, students are permitted—or may be required for jurisdictional reasons—to take additional 200-level courses in liturgical music. These courses are indicated on the student's transcript, but credit for them cannot be applied toward the degree.



Fr Steven Belonick and Fr John Behr celebrating the Liturgy of Holy Saturday

FIELD EDUCATION

During the middler and senior years at the seminary, each MDiv candidate must fulfill a field education requirement as part of the seminary's program in practical theology. Each student must complete at least six Field Education Units, which are required for graduation and indicated on the student's transcript. Normally, the field education requirement consists of two major projects (three Field Education Units each).

For the first project, completed during the middler year, the student is normally assigned to hospital ministry. An agreement describing the student's responsibilities is drawn up between the supervisor and the student and submitted to the Director of Field Education. At the end of the year, the supervisor submits an evaluation of the student's work to the Director, using the appropriate form.

The second project, completed during the

senior year, is in the area of parish ministry. The student is assigned to a parish in the greater New York area. This assignment gives the student invaluable exposure to and experience of the diversity existing in Orthodox parishes. In addition it provides an opportunity for the student to develop ministerial skills under the supervision of the pastor or another qualified professional. Under the supervision of the pastor of that parish, the student will undertake specific tasks as assigned by the pastor/supervisor. An agreement describing these tasks is drawn up between the pastor/supervisor and the student and submitted to the Director of Field Education. At the end of the year, the pastor/supervisor submits an evaluation of the student's work to the Director, using the appropriate form.

THEOLOGICAL REFLECTION

To complement course work and field education and to help bridge the gap which sometimes can develop between them, structured opportunities are provided for reflection upon and discussion of issues relating to Christian life and ministry. Theological Reflection sessions serve as a continuing MDiv seminar. In these sessions, students and faculty members share and discuss particular problems, case studies and verbatims related to the practice of ministry above all as experienced in field education. Through reflection, theological categories are brought to bear upon the human experiences confronting the student. Each middler and senior is required to attend these sessions as assigned.

For billing purposes and calculation of full-time/part-time status, Field Education/Theological Reflection (SE 201, 202, 203, 204) is assessed at the rate of one credit per semester.

SENIOR THESIS

Each candidate for the MDiv degree at St Vladimir's, under the regular supervision of a member of the faculty, is required to prepare and submit a thesis project. In lieu of a thesis project, MDiv candidates are permitted to substitute six

credits in additional course work at the 300-level. The decision to write a thesis must be made no later than registration in the fall of the senior year. Students who have not submitted a thesis form approved and signed by a faculty thesis advisor will have to register for the additional courses. No further changes will be permitted after the deadline for registration changes.

Normally written in the form of an extended essay, the thesis must show the student's ability to understand and express issues related to Orthodox theology, history, and/or contemporary witness. The usual length of the essay is 40 to 60 pages. A stylesheet containing detailed directions for the preparation of the thesis is available from the Office of Academic Affairs.

Toward the end of the middler year, on the basis of his or her own interests, the student chooses a faculty thesis advisor who helps define the thesis topic, which is then submitted to the Faculty Council for approval. The faculty advisor should receive a detailed outline of the the-

sis by October 15 of the senior year and a complete draft by March 15. Two copies of the final version must be presented to the Office of Academic Affairs by the deadline indicated in the Academic Calendar. Accompanying the thesis must be an abstract (resume) of no more than one page. If the thesis is prepared on a computer, the thesis must also be submitted on computer disk for storage in the library. The thesis is then evaluated by two readers: the first is the student's faculty thesis advisor, and the second is appointed by the Faculty Council from among the other faculty or, depending upon the subject, from outside the seminary. The readers submit a letter grade with written comments, which enter the student's record. In the calculation of the student's cumulative grade point average, the senior thesis is treated as the equivalent of six credits of course work, with the grade assigned by each reader counting half.

For billing purposes and calculation of full-time/part-time status, the senior thesis (TS 201-



Ordination in the seminary chapel

202) is assessed at the rate of three credits per semester (six credits total).

ST BASIL THE GREAT AWARD FOR ACADEMIC ACHIEVEMENT

The St Basil the Great Award for Academic Achievement was established in 2003 by an anonymous benefactor who wished to recognize and encourage students who have excelled in their studies at the seminary. It is awarded annually to the senior, the middler, and the junior in the MDiv program who has ranked highest in academic achievement that year.

The award bears the name of St Basil the Great, one of the Three Holy Hierarchs for whom the seminary chapel is named. With St Gregory the Theologian and St John Chrysostom, St Basil is lauded as a “harp of the Spirit,” a “trumpet of truth,” a “flowing river of wisdom,” a “teacher of the universe,” a “pillar of the Church.” Like St Gregory and St John (to use words from one of the hymns in honor of the Holy Hierarchs), St Basil “approached the meadows of books like a bee, gathering well the flowers of virtue.” He excelled in the study of philosophy and rhetoric, the two most prized areas of intellectual accomplishment of his day. He demonstrated how such intellectual pursuits can help to edify the Church and enlighten the universe. In so doing, he has given a noble example for all who have dedicated themselves to the study of Orthodox theology.

GRADUATION

Upon recommendation of the Faculty Council and approval by the Board of Trustees, the following citations may be given at graduation, provided the candidate has completed at least 70 credits of course work in addition to the thesis (or 76 credits of course work if the candidate elects not to write the thesis) toward the degree at St Vladimir's and fulfilled all other requirements:

- For a cumulative grade point average of at least 3.50, *cum laude*;

- For a cumulative grade point average of at least 3.80, *magna cum laude*;

- For a cumulative grade point average of at least 3.90, *summa cum laude*.

For the determination of honors, only courses taken at St Vladimir's and the senior thesis, equivalent to six credits, are included in the calculation of the cumulative grade point average. Honors are reserved for students who have completed degree requirements on a full-time basis within the normal time limits for the degree (three years in the case of the MDiv degree).

The valedictorian and salutatorian are selected by the faculty on the basis of academic achievement, taking into consideration also participation in community service, chapel, and all aspects of seminary life. The valedictorian is selected from among graduating MDiv students to speak on behalf of the graduating class. The salutatorian, an MDiv middler who is completing his or her second academic year at St Vladimir's as a full-time student, offers words of congratulation to the graduating class on behalf of those who will be remaining at the seminary. In considering eligibility, the Faculty is guided by the catalog provisions for determining graduation honors.

Additional provisions concerning graduation as well as other aspects of student life are given above under “Procedures and Regulations.”

ORDINATION

The degree of Master of Divinity does not make a student automatically eligible for ordination in the Orthodox Church. In questions of ordination, the various Orthodox ecclesiastical jurisdictions are governed first of all by the universal canons of the Church. In addition, each jurisdiction may set further requirements which must be met by its candidates for holy orders. While the seminary faculty may recommend a seminary graduate for ordination, the final decision rests exclusively with the hierarchy of the Church.

COMBINED DEGREE PROGRAM

A qualified MDiv candidate may be enrolled simultaneously in the seminary's Master of Arts program with a specialization in either liturgical music or Christian education. The combined program, requiring a minimum of four full academic years, must include a minimum of 116 credits in course work, comprising the 100-level courses required of all MDiv and MA candidates; the 200-level courses required of MDiv candidates as well as any additional 200-level courses that may be required of MA candidates in a given specialization; 300-level courses distributed to meet the MDiv requirements indicated above; and additional 200- and 300-level courses as needed to satisfy the specialization requirement for the MA (see the presentation of MA course requirements below). Required in addition are six Field Education Units, Theological Reflection (MDiv seminar) and Senior Thesis or six additional credits in course work at the 300-level (for the MDiv degree), and four Field Education Units in the area of specialization (for the MA degree).

The MDiv degree may not be similarly combined with the MA program in general theological studies; i.e., a student normally may not receive both degrees. In some cases, however, a person who receives the MA in general theological studies may subsequently wish to complete the MDiv. In such cases, (a) the MDiv degree will not be awarded within three years of the MA; and (b) the person must complete at least 6 credits of appropriate course work over and above the total normally required for the MDiv, as well as all other MDiv requirements.

Master of Arts Degree

The Master of Arts program in religious studies at St Vladimir's is designed to meet a variety of needs. It is intended for laypersons who wish to prepare themselves for church service outside the ordained ministry, in such fields as choir

directing, religious education, and ministry to youth, students, the hospitalized and the aged, or who intend to engage in some aspect of teaching and research, though it is also appropriate for those simply seeking personal enrichment and professional growth. It does not provide the educational qualifications needed for priestly ordination. Students considering ordination therefore are directed to the MDiv program.

The degree is offered in three areas of specialization: liturgical music (HEGIS 2302), Christian education (HEGIS 2302), and general theological studies (HEGIS 2301). The specialization in liturgical music is intended to provide future choir directors, cantors and other church musicians with the theological background, technical competence and pastoral sensitivity which they will need if they are to minister effectively in the Orthodox churches in America today. The specialization in Christian education is intended to provide analogous preparation to future leaders of parish and diocesan educational programs and to others who will be actively involved in various aspects of the Church's ministry of education. The specialization in general theological studies is intended for those wishing to explore the major academic areas within the theological curriculum without the professional preparation demanded of MDiv candidates. It can provide appropriate preparation for further graduate study in theology or simply a framework for lay theological study on a disciplined basis.

The Master of Arts program is designed so that it can be completed in two years by full-time students, who take an average of 16 credits in course work or the equivalent per semester. With the permission of the Faculty Council, however, requirements for the degree can also be met on a part-time basis. The degree must be completed within four years of entrance into the program. The meaning of this time limit is explained above under "Procedures and Regulations."

ADMISSIONS REQUIREMENTS

A student entering the MA program normally must have the Bachelor of Arts (BA) degree or

the Bachelor of Science (BS) degree from an accredited college or university. Like MDiv candidates, MA candidates should have a broad liberal arts education (see above). Those intending to specialize in the area of liturgical music should also bring to their seminary studies a strong background in the fundamentals of music—sight-singing, elementary harmony and some knowledge of piano. A college major or minor in music therefore would be especially useful. Those intending to specialize in Christian education are expected to be similarly prepared through previous experience in church school teaching, parish committee work and service, or social, educational and philanthropic work. For this area, a college major or minor in education would be especially useful. As in the MDiv program, applicants with deficiencies in preparation may be required to do remedial work on a non-credit basis.

Application and admissions procedures are described above under “Procedures and Regulations.” Letters of reference for applicants in the area of liturgical music or Christian education should include at least one from a person able to comment on the applicant’s qualifications for study in the area in question. Letters of reference for applicants in the area of general theological studies should include at least one from a college professor or another person able to comment on the applicant’s qualifications for academic work in theology.

TRANSFER CREDIT AND ADVANCED STANDING

Conditions for transfer credit and advanced standing are in general the same as those described above for the MDiv program. The MA degree will not be granted to anyone who has been in residence at St Vladimir’s less than one full academic year and has completed less than 36 credits in MA course work at this seminary. Accordingly, no more than 24 credits in transfer or advanced standing may be accepted. Normally the final year of study, with at least 30 credits in course work, must be taken at St Vladimir’s.

ENTRANCE EXAMINATION

During their initial registration period, students entering the MA program at St Vladimir’s are required to take an appropriate entrance examination. The general purpose of this examination is described more completely above under “Procedures and Regulations.” The MA entrance examination, like the MDiv entrance examination, presupposes an elementary knowledge of the Bible, particularly of the New Testament, and of the teachings, history and worship of the Orthodox Church. A short reading list for this examination will be sent to each student admitted to the program. In addition, candidates in the area of liturgical music will be examined in basic music theory.

COURSE REQUIREMENTS

A minimum of 60 credits in course work, with a cumulative grade point average of at least 2.3 (C+) is required for the MA degree. This includes:

- 22 credits in 100-level courses. As indicated above, under “Course Requirements” for the MDiv degree, these courses are required of all MDiv and MA candidates. Like MDiv candidates, MA candidates in general theological studies normally take most of these courses during their first year. Those in liturgical music or Christian education, however, often spread them over two years in order to begin course work in the area of specialization during their first year at the seminary.
- 28 credits in 200-level and 300-level courses in the area of specialization and related fields. Candidates specializing in liturgical music will include the following: Liturgical Music 212 and either Liturgical Music 221-22 or Liturgical Music 231-32, Liturgical Music 313, Liturgical Music 314, Liturgical Music 321-22, Liturgical Music 331-32, and additional electives in Liturgical Music and Liturgical Theology.

Those specializing in Christian education will include the following: Religious Education 202,

Religious Education 302, Religious Education 311, Religious Education 314, Religious Education 322, Religious Education 323, Religious Education 333, and additional electives in Religious Education and Practical Theology.

Those specializing in general theological studies will include: a Prophet (either Old Testament 304, Old Testament 311, or Old Testament 313); a Gospel (either Homiletics 301, New Testament 301, New Testament 312 or New Testament 313); an Epistle (either Biblical Languages 311, New Testament 315, New Testament 316, or New Testament 381); Canon Law 203; Patristics 201-202; at least 3 credits in “300-level” Church History courses; Biblical Languages 201-202 (if they anticipate further graduate study in theology); and additional electives selected from “300-level” courses in the areas of Biblical Studies, Historical Studies, Systematic Theology and Ethics, Liturgical Theology, and Canon Law.

- 10 additional credits in 200-level or 300-level courses (“free electives”).

Students in the MA program may exercise the “three-credit option” described above in connection with the Master of Divinity program, subject to the conditions indicated there.

Students in the MA program in general theological studies will be guided in their choice of courses and in evaluation of their educational objectives by the Associate Dean for Academic Affairs. MA students in liturgical music and in Christian education will be guided by the advisors for those programs.

FIELD EDUCATION OR MA PAPER

Each MA candidate in the areas of liturgical music and Christian education must complete at least four Field Education Units under the supervision of the program advisor for that area or the advisor’s designate. These units are required for graduation and are recorded on the student’s transcript. Units in liturgical music are given for such activities as directing a parish choir, organizing or leading a work-

shop in music, or teaching music in a church school. Units in Christian education are given for such activities as teaching in a church school, organizing or leading a workshop in education, preparing educational materials, or developing or implementing educational programs.

MA candidates in the area of general theological studies, under the regular supervision of a member of the faculty, are required to write a major research paper, normally 20 to 30 pages in length, indicating their capacity for independent academic work in theology. In lieu of a research paper, MA candidates are permitted to substitute four credits in additional course work at the 300-level. The decision to write a research paper must be made no later than registration in the fall of the student’s final year. Students who have not submitted a thesis form approved and signed by a faculty thesis advisor will have to register for the additional courses. No further changes will be permitted after the deadline for registration changes.

In format, the paper should follow the guidelines given in the MDiv senior thesis stylesheet, which is available from the Office of Academic Affairs. In the course of the fall semester of his or her final year, the student chooses a faculty advisor/supervisor who helps define the paper topic, which is then submitted to the Faculty Council for approval. In many cases, the paper will arise out of work done in connection with one of the student’s courses, in which case the instructor of that course will most naturally serve as advisor. Two copies of the final version of the paper, along with an abstract (resume) of no longer than one page, must be presented to the Office of Academic Affairs by the deadline indicated in the Academic Calendar for submission of theses. It will then be evaluated by two readers: the first is the student’s advisor for the paper, and the second is appointed by the Faculty Council. The readers submit a letter grade with written comments, which, along with an indication of the paper’s title, enter the student’s record. In the calculation of the student’s grade point average and hence of honors, the MA

paper is treated as the equivalent of four credits of course work, with the grade assigned by each reader counting half.

For billing purposes and calculation of full-time/part-time status, the MA paper (TS 301-302) is assessed at the rate of 2 credits per semester (4 credits total).

GRADUATION

Upon the recommendation of the Faculty Council and approval by the Board of Trustees, the same citations described above in connection with the Master of Divinity program may be given to Master of Arts candidates at graduation, provided the candidate has completed at least 46 credits (or 50 credits of course work if the candidate elects not to write the MA paper) toward the degree at St Vladimir's and fulfilled all other requirements. For the determination of honors, only courses taken at St Vladimir's are included in the calculation of the cumulative grade point average.

Additional provisions concerning graduation as well as other aspects of student life are given above under "Procedures and Regulations."

Information concerning joint enrollment in the MA and MDiv programs is given above in connection with the Master of Divinity degree.

Master of Theology Degree

The Master of Theology program (HEGIS 2301) at St Vladimir's seeks to encourage scholarly research and reflection in Orthodox theology. It is intended for qualified Orthodox students from America or abroad who wish to prepare for higher-level studies, teaching, and research, and for qualified non-Orthodox students who wish to specialize in Orthodox studies. It is offered in the four areas of specialization in which the seminary's faculty is able to offer particularly competent guidance and in which its library and other resources are particularly strong: Historical Studies, Systematic Theology and Ethics,

Liturgical Theology, and Canon Law.

The normal length of the program is two years of full-time study, the first of which is devoted to course work, at the rate of 12 credits per semester, and the second to preparation of the thesis. The program may be spread over a longer period of time by students working on a part-time basis, however. The degree must be completed within six years of entrance into the program. The meaning of this time limit is explained above under "Procedures and Regulations."

ADMISSIONS REQUIREMENTS

A student entering the MTh program at St Vladimir's must have the Master of Divinity degree or its equivalent in graduate studies in theology, with a cumulative grade point average of at least 3.0 (B). The applicant's academic preparation should approximate that provided by the MDiv program at St Vladimir's. Thus, it should include course work in patristics, church history both Eastern and Western, historical theology, and liturgy, as well as in biblical studies, systematic theology, and ethics. It should also include the study of Greek and of at least one modern scholarly language.

Application and admissions procedures are described above under "Procedures and Regulations." In addition, applicants must submit a writing sample in English, such as a graded paper or thesis, with their application.

Applicants should clearly indicate the area in which they wish to specialize. Letters of reference should include at least one from a seminary or university professor or another person able to comment on the applicant's qualifications for advanced academic work in Orthodox theology.

ENTRANCE EXAMINATION

Candidates from schools other than St Vladimir's will be required to take an entrance examination covering scripture, church history and patristics, and Orthodox doctrine and liturgy. If the faculty finds deficiencies in the

preparation of otherwise qualified students, it may require remedial work. For example, a student may be required to take or audit some courses from the seminary's MDiv program. While such courses are recorded on the student's transcript, they may not be credited toward the MTh degree.

LANGUAGE REQUIREMENTS

A working knowledge of New Testament or Byzantine Greek and of at least one foreign language appropriate to the student's field of study is required for admission to the MTh program. A working knowledge of Russian and/or Modern Greek may also be required if the faculty regards this as necessary for fruitful work in the applicant's intended area of specialization. The language examinations normally are taken at the time of the student's first registration in the program. Normally they consist of brief selections relevant to the student's field of study, which he or she is required to translate with the aid of a dictionary. Students with deficiencies may be denied admission to courses which presuppose a working knowledge of the language in question and may be required to undertake remedial studies.

COURSE REQUIREMENTS

Courses taken in the MTh program are intended (a) to broaden and deepen the candidate's knowledge of the major areas of theology and (b) to prepare him or her for fruitful scholarly study and research in a specialization. A minimum of 24 credits in advanced course work, with a cumulative grade point average of at least 3.0 (B) is required for the degree. These are distributed between appropriate lecture and discussion courses or seminars at the "400-level" and individual reading courses (numbered 451-52, "Guided reading and research"), in which the student meets regularly with a professor on an agreed topic and—in most cases—writes a major research paper. Normally a student will take no more than one reading course per semester. Forms for requesting read-

ing courses are available from the receptionist's office. Completed forms—including topic, proposed bibliography, and professor's signature—must be submitted to the Office of Academic Affairs prior to registration.

Of the 24 credits in advanced course work, at least 18 must be completed at St Vladimir's. Up to 6 credits in advanced course work may be received on a transfer basis from other accredited seminaries and graduate institutions provided it meets the general qualifications for MTh course work at St Vladimir's and is otherwise compatible with the objectives of the program. Only courses in which the student has earned a grade of 3.0 (B) or higher will be considered for transfer credit.

ORAL COMPREHENSIVE EXAMINATION

Upon completing course requirements, the candidate must pass a general oral comprehensive examination before a faculty panel. The examination is intended to show (a) the student's expertise in his or her area of specialization, and (b) the student's competence in such related areas as were covered in his or her course work. A student failing this examination will not be permitted to retake it until such time as the faculty has good reason to believe that he or she will be able to pass it.

THESIS

After passing the comprehensive examination, the candidate selects a thesis topic under the guidance of a thesis advisor, a member of the faculty in the candidate's area of specialization, and secures the approval of the Faculty Council for this topic. The thesis, written under the supervision of the thesis advisor, must be based upon personal research and constitute an original scholarly contribution. Its normal length is 100-200 pages. In other respects it should follow the guidelines given in the MDiv senior thesis stylesheet, which is available from the Office of Academic Affairs. Two copies of the thesis in its final form, together with an abstract (resume)

no longer than one page in length, must be presented to the Office of Academic Affairs by the deadline indicated in the Academic Calendar for submission of degree theses. It will then be read by two or more members of the faculty or outside readers and discussed and defended at a special meeting of the faculty, to which competent scholars from other institutions may be invited. These scholars will take part in the final faculty vote to recommend the candidate for the degree.

For billing purposes, the MTh thesis (TS 401-402) is assessed at the rate of 3 credits per semester (6 credits total).

Other Educational Opportunities

ST NERSESS ARMENIAN SEMINARY

Cooperative arrangements with nearby St Nersess Armenian Seminary allow qualified

students to combine studies toward the St Vladimir's MDiv or MA degrees with Armenological studies at St Nersess. Persons wishing further information about this joint program may obtain it from the Associate Dean for Academic Affairs of St Vladimir's, or from the Dean of St Nersess. St Nersess Armenian Seminary is located at 150 Stratton Road, New Rochelle, New York 10804; telephone (914) 636-2003.

LITURGICAL INSTITUTE OF MUSIC AND PASTORAL PRACTICE

The seminary offers an intensive Liturgical Institute of Music and Pastoral Practice each year during the last full week of June. The lectures, workshops, discussions, and seminars—each year devoted to a specific theme—provide pastors, chaplains, educators, and musicians with an opportunity to widen their horizons, improve their skills, and deepen their understanding of their vocational responsibilities.

Further information about each year's Institute is available from late winter onward upon request to the Office of Academic Affairs.



The 2005 graduating class, with the faculty and president

EXTENSION PROGRAM

Language courses and selected courses from the regular MDiv/MA program are given in the late afternoon or evenings and are open to qualified persons from outside the seminary community. Those registering for language courses must be at least high school graduates. Those registering for graduate-level courses must have the bachelor's degree and, for some courses, meet additional prerequisites; for purposes of classification they are regarded as "Unclassified Students" (see above under "Procedures and Regulations").

Information on each semester's Extension Program is available toward the end of the pre-

ceding semester from the Office of Academic Affairs.

Students in the Extension Program do not receive St Vladimir's Seminary ID cards nor do they receive letters of introduction to other seminary and university libraries.

ADULT EDUCATION INSTITUTE

The seminary also sponsors a non-credit series of weekly lectures on a specific theme, offered annually during the fall semester by members of the seminary faculty. The Institute is conducted at several locations throughout the greater New York metropolitan area and is open to all interested clergy and laity.

FINANCIAL INFORMATION

Overview

Tuition fees at St Vladimir's Orthodox Theological Seminary cover only a small fraction of the actual cost of a student's seminary education. The remainder is covered in the seminary's annual operating budget through gifts and bequests, special appeals, and support from churches and organizations. The seminary is able to maintain its fees at an unusually low level also because of the community service assignments performed by each student in residence (see "Procedures and Regulations").

Charges for tuition and all other fees, room and board are due and payable at the time of registration for each semester. Special requests may be made in writing to the Chief Financial Officer for permission to pay these fees in installments, the first of which is due at registration. All accounts must be paid in full for the previous term before the student is permitted to register for a new semester. If payment or other satisfactory arrangements have not been made by the end of the third week of the semester, the student will not be permitted to attend classes until these are made. No academic credit will be given in any semester for which fees have not



The Germack Building

been paid in full. All seminary, library, and bookstore accounts must be paid in full, or satisfactory arrangements for payment must be made, before any degree or transcript will be issued.

Fees are subject to change at any time at the discretion of the Executive Committee of the Board of Trustees.

Fees

Fees are set annually by the Board of Trustees. For the 2005-06 academic year these include:

Registration fee: \$75 per semester

Tuition (for all regular students, registered auditors, special students, and unclassified students): \$400 per credit; 12 or more credits: \$3,525

For billing purposes, the MDiv senior thesis is assessed at the rate of 3 credits per semester (6 credits total) and Field Education/Theological Reflections (MDiv seminar) at the rate of 1 credit per semester. The MA paper is assessed at the rate of 2 credits per semester (4 credits total) and the MTh and DMin thesis at the rate of 3 credits per semester (6 credits total).

Tuition for the DMin Summer Intensives and Seminar is also \$400 per credit.

Auditor's fees: registration and tuition fees are the same as for other students except for courses offered in connection with the seminary's Extension Program or for the annual summer Institute of Liturgical Studies and Pastoral Practice.

DMin Enrollment/Supervision Fee: \$200 per semester

Dormitory: \$1,000-\$1,050 per semester

Board: \$1,425 per semester

Diploma fee:* \$25

*Thesis deferred submission fee** (for candidates

submitting a thesis subsequent to their last academic year of enrollment at the seminary): \$400

*Thesis binding fee** (MA-General Theology, MDiv, MTh and DMin candidates): \$25

Student Mutual Aid: \$25 per semester

Late registration fee: \$50

Late examination fee: \$25

Transcript fee: \$5 per transcript

*Key Deposit**:* \$25

*Parking Fee**:* \$25

*Payable at spring semester registration of the graduation year.

**Payable at registration.

Estimated Expenses

For the full 2005-06 academic year, the *approximate* cost for an average single boarding student, *excluding insurance and personal expenses*, is:

Registration	\$150
Tuition	\$7,050
Room	\$2,100
Board	\$2,850
Student Mutual Aid	\$50
Books and supplies	\$400

Expenses of non-boarding (i.e., married) students vary considerably, depending upon the type of accommodations required and the number of dependents. Married student housing ranges from \$635 to \$775 per month, depending on apartment size.

Refunds

The registration fee is not refundable. One hundred percent (100%) of the tuition fee, when paid in advance, is refundable if written notifi-

cation of cancellation is made at least five (5) days before the beginning of a semester. Fifty percent (50%) of the tuition fee is refundable if a student withdraws from his or her program prior to the end of the first forty (40) calendar days of a semester.

The dormitory fee, less a deposit of \$50, is refundable if written notification of cancellation is made at least five (5) days before the beginning of a semester. After the beginning of a semester, the dormitory fee is not refundable.

The board fee is refundable if written notification of cancellation is made at least five (5) days before the beginning of a semester. After the beginning of the semester, board charges are refundable on a prorated basis, less a withdrawal fee of \$50.

Financial Aid

Within its limited resources, the seminary attempts to provide as many students as possible with needed financial assistance. This may take the form of direct scholarship assistance or a financial aid "package" combining direct scholarship assistance with a seminary work-study grant.

To be eligible for financial aid administered by St Vladimir's Seminary, a student normally must be enrolled on a full-time basis as a seminary degree candidate or registered auditor. Financial aid to a student enrolled on a part-time basis, but at least half-time, will be prorated in the following way: total aid granted to any MA candidate may not exceed twice the annual maximum amount available to a full-time MA candidate; total aid granted to any MDiv candidate may not exceed three times the annual maximum amount available to a full-time MDiv candidate; total aid granted to any MTh candidate may not exceed twice the annual maximum amount available to a full-time MTh candidate. Analogous provisions apply for registered auditors. Financial aid to a student enrolled less than half-time will in no case exceed the cost of tuition.

Each student applying for financial aid shall submit a financial aid application, using the form provided by the seminary; this form is available from the seminary receptionist's office and is also supplied as part of the application packet supplied to prospective students. A copy of the student's most recent federal income tax returns (form 1040 with attachments if any) must be submitted with the application. The application form should be completed and submitted to the Student Affairs Administrator by April 1 preceding the academic year for which assistance is sought. Applicants will be notified of action on their requests by June 15. The seminary will consider new applications submitted for financial aid for the spring semester, but any award will depend upon the availability of funds not already committed to others.

Although financial aid applications are to be completed and submitted on an annual basis, scholarships and work-study grants are given for only one semester at a time, to eligible students who have been accepted for admission or who are making satisfactory progress toward completion of a program of study (see "Procedures and Regulations: Satisfactory Academic Progress"). Renewal of financial aid for the second (spring) semester is contingent upon continued satisfactory progress. Normally the amount given per semester will be one-half the total grant for the year, but adjustments may be made if the applicant's expenses and/or resources change significantly. Accordingly, before renewal of the grant for the second (spring) semester is considered, the applicant must file an update of his or her financial aid application. The deadline for submission of this update is December 1. The student is expected to keep copies of each financial aid application and update submitted to the seminary as well as of other pertinent information (e.g., copies of federal income tax returns).

Each semester's scholarship and work-study grants are first applied toward the student's seminary account at registration. If there is a credit balance, the student may request it at that time. All grants are given with the understand-

ing that the student will be in attendance for the full semester. If a student withdraws from the seminary during the semester under circumstance permitting a refund of fees, no scholarship or work-study funds will be included in the refund or in the calculation of the refund.

Demonstration of Financial Need

The seminary attempts to provide as many students as possible with financial assistance *based upon their need*. The financial aid given to a student therefore will not exceed the need which that student is able to demonstrate to the satisfaction of the Committee on Financial Aid. "Need" here is defined as the difference between the total cost of attending St Vladimir's in a given year and the total resources available to the student from all other sources in that year. Each year the Committee on Financial Aid projects an average budget of allowable expenses for the forthcoming year. A student's need is determined by comparing that budget with the information on outside resources provided in the student's financial aid application.

Debt retirement (with the exception of automobile payments, transportation normally needed for field education assignments) may not be included in a budget designed to show financial need. Likewise, a student receiving financial aid should not incur new debts, including automobile payments, without first consulting with the Committee on Financial Aid. Students receiving financial assistance may not assume that aid will be increased to compensate for lost income or increased expenses incurred through marriage, the birth or adoption of a child, or other changes in status, condition or employment. Like all other single students, single students receiving financial aid from the seminary are expected to live in the seminary dormitories. Exceptions may be made for the reasons (health/medical) indicated elsewhere in this catalog, but in such cases the fig-

ure allowed for rent and utilities may not exceed that for dormitory accommodations. In the case of married students, it is expected that the spouse will be gainfully employed, if possible, and his/her earnings will be considered as family income. If a spouse who is able to make such a contribution declines to do so, the student in question will be treated as single for the purposes of financial aid. In the case of two-household families, i.e., where a spouse resides elsewhere, no grant can be considered except on the basis of complete disclosure of the full family budget. Expenses of children not residing with parents (such as children in college) or expenses incurred for private school tuition will not normally be considered in determining need.

The seminary tries, within its resources, to provide financial assistance based upon the applicant's need as demonstrated in the financial aid application. This can be done, however, only after all other potential sources of financial assistance have been explored. Students anticipating financial need while at the seminary therefore are expected to investigate and to seek assistance from outside sources, such as diocesan and parish scholarship funds and church-related social and cultural organizations, and to utilize low-interest loan programs, such as the Federal Stafford Loan Program. Proof, in the form of copies of letters or applications, that diligent inquiry into such sources has been made may be required before action is taken on a request for assistance or renewal of assistance. Students are reminded that they must be enrolled for at least a half-time program of study to be eligible for a Federal Stafford loan, and that other outside sources may have similar requirements.

Veterans Administration Benefits

To comply with Title 38, US Code Chapter 36, sections 1775 and 1776, the seminary publishes

the following information concerning its policies and practices:

1. A grading system has been established as a measure of student progress in each program, and a time period for normal completion of requirements has been established for each program. Degree requirements, the grading system and academic probation procedures are explained fully in other sections of this catalog, as are minimum grade requirements for satisfactory academic standing.
2. The conditions for dismissal for unsatisfactory grades or progress are set forth in detail in "Procedures and Regulations: Satisfactory Academic Progress." Students will not be certified for Veterans Administration benefits after two consecutive semesters on probation. The Veterans Administration will be informed if a student remains on probation at the end of two semesters. If the student subsequently raises his or her grade point average to the requisite minimum for his or her program, the student may request reinstatement for receipt of educational benefits from the Veterans Administration.
3. Grade reports are hand delivered or mailed to the student at the end of each semester. The student is expected to relate his grades and completed courses to the academic programs described in this catalog.
4. Student disciplinary requirements are described "Procedures and Regulations: Discipline" and in the *Student Handbook* ("Information and Guidelines for Student Life") which is distributed to all entering students by the Associate Dean for Student Affairs. If disciplinary infractions lead to two consecutive semesters of probation or to dismissal, this will be duly reported to the Veterans Administration by mail, and notice of this report will also be sent to the student.
5. Academic records are the responsibility of the Registrar; they are held in hard copy



Bishop Seraphim with a newly ordained student and family

form in the seminary's Office of Academic Affairs. Federal laws relating to confidentiality are strictly observed.

6. Rules relating to transfer credit and advanced standing are explained fully in other sections of this catalog. Credit is allowed for previous training on a course-by-course basis and only as such training specifically relates to the academic requirements for the degree sought. Final decision concerning acceptance of transfer credit and advanced standing rests with the Faculty Council.

War orphans, veterans, and children of disabled veterans enrolling with government benefits should have their letters of entitlement transferred to St Vladimir's Seminary. Since this process can be lengthy, it should begin as soon as possible after acceptance into a seminary program.

Federal Family Education Loan Programs

The seminary participates in two educational loan programs which are available to graduate and professional students: the Subsidized Federal Stafford Loan Program and the Unsubsidized Federal Stafford Loan Program. These programs allow students to borrow funds to help meet their educational costs at the postsecondary level and are available to US citizens and permanent-resident aliens. Applicants must be in good academic standing and enrolled at least half-time, and they may not be in default on any previous loans. St Vladimir's Title IV school code is G02833.

To begin the loan process, a student must complete a Free Application for Federal Student Aid (FAFSA). Forms may be obtained from the seminary's Student Affairs Administrator or from many public libraries and other institutions. After the FAFSA is processed, the applicant

will receive a Student Aid Report (SAR). This should then be sent or given to the seminary's Student Affairs Administrator.

Subsidized Federal Stafford Loans: A student must demonstrate a need to borrow and must complete the borrower's section of the Federal Stafford Loan Application and Promissory Note, which can be obtained from the Student Affairs Administrator. Student loans can be arranged through a lender in the student's home town or near the institution which the student is attending. There is neither interest accrual nor repayment so long as at least half-time enrollment status is maintained. Interest begins to accrue for the borrower at the time of the first payment, which is due six months after the borrower completes his or her program or ceases to be enrolled at least half-time. Interest rates are variable. Interest on a Stafford loan that was first disbursed on or after July 1, 1994, is a variable rate and is not based on the interest rate applicable to any of the borrower's previous loans. The interest rate is adjusted each year on July 1. The lender deducts an origination fee and insurance premium from the face value of the loan.

Unsubsidized Federal Stafford Loans: A student may receive an unsubsidized Stafford loan even if financial need is not demonstrated. The unsubsidized loan, however, cannot exceed the student's costs of education minus other aid. The borrower will be charged interest from the time the loan is disbursed until it is paid in full. If the interest is allowed to accumulate, it will be capitalized, i.e., the interest will be added to the principal amount of the loan and will thus increase the amount owed at the time of repayment. It is possible to receive a subsidized Stafford loan and an unsubsidized Stafford loan for the same enrollment period. In this case, the maximum loan amount applies to the total of the two loans. Like interest rates on the subsidized Stafford loan, interest rates on the unsubsidized Stafford loan are variable and are adjusted annually.

Federal regulations and institutional policy require that, before leaving the seminary, all borrowers participate in an exit interview with



Seminarian performing community service

the seminary's Student Affairs Administrator, who serves as the seminary's financial aid officer, to discuss their rights and responsibilities.

Further information regarding the Federal loan programs may be obtained from the seminary's Student Affairs Administrator.

Seminary Scholarship Funds

St Vladimir's Seminary believes that no one should be prevented from studying at the seminary only for financial reasons. To be able to provide necessary financial assistance, the seminary depends on the generosity of friends and benefactors who contribute annual scholarship grants or who have established permanent scholarship endowments. In applying for assistance, students therefore should remember their own moral responsibility toward the seminary and its benefactors.

ANNUAL NAMED SCHOLARSHIP GRANTS

1. THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE offers some scholarships to eligible candidates of its jurisdiction. Further information and applications can be obtained from His Eminence, The Most Reverend Metropolitan PHILIP (Saliba), Antiochian Orthodox Christian Archdiocese, 358 Mountain Road, Englewood, NJ 07631.

2. THE SERBIAN ORTHODOX CHURCH offers some scholarships to eligible candidates of its jurisdiction. Further information and applications can be obtained from His Eminence, Metropolitan CHRISTOPHER, St Sava Serbian Orthodox Monastery, PO Box 519, Libertyville, IL 60048.

3. THE ROMANIAN ORTHODOX EPISCOPATE offers scholarships to eligible candidates of its

jurisdiction. Further information and applications can be obtained from the Romanian Orthodox Episcopate, 2522 Grey Tower Road, RFD #7, Jackson, MI 49201.

4. THE DIOCESE OF NEW ENGLAND OF THE ORTHODOX CHURCH IN AMERICA offers limited scholarships to full-time students from that diocese who have completed at least one semester at the seminary and are in good academic standing. Applications must be presented each semester to the diocesan Scholarship Committee, Diocese of New England, 6 Clark Road, Cumberland, Rhode Island 02864.

5. THE FELLOWSHIP OF ORTHODOX CHRISTIANS OF AMERICA (FOCA) (formerly the Federated Russian Orthodox Clubs of America) offers scholarships to students who are members of that organization. Applications should be made through the William Fekula Scholarship Committee of FOCA.

6. THE DIOCESE OF CANADA OF THE ORTHODOX CHURCH IN AMERICA offers limited scholarships to its students after the first year of full-time study. Applications should be requested during the spring semester from the Diocesan Chancery.

7. ST VLADIMIR'S SCHOLARSHIP FUND. A fund established by the seminary to give financial aid to students according to the financial possibilities of this fund. Limited scholarships available.

8. ASSUMPTION ALTAR SOCIETY OF ST VLADIMIR'S CHURCH, TRENTON, NJ SCHOLARSHIP FUND, established by the Assumption Altar Society for financial aid to needy students.

9. THE VERY REVEREND IPPOLIT AND MARIE KALLAUR MEMORIAL SCHOLARSHIP FUND, established in 1970 by the children and their families. Limited scholarships available.

10. SS MARTHA AND MARY SCHOLARSHIP FUND, established in 1964 by SS Martha and

Mary Altar Society of the Orthodox Christian Church of Christ the Saviour, Paramus, NJ, to give financial aid to needy students.

11. ST JOHN THE BAPTIST ORTHODOX CHURCH SCHOLARSHIP FUND, established in 1981 by the St John the Baptist Orthodox Church in Rochester, NY, to give financial aid to needy students.

12. ST DIMITRIE LADIES' AUXILIARY SCHOLARSHIP FUND, established in 1983 by the Ladies' Auxiliary of St Dimitrie Church, Bridgeport, CT, to give aid to needy students.

13. THE RUSSIAN ORTHODOX THEOLOGICAL FUND, INC offers limited scholarships to full-time students in good standing. Applications for ROTF scholarships are submitted upon recommendation by the seminary's Scholarship Committee. Eligible students must first apply for seminary-administered financial aid before being considered for an ROTF scholarship. Interested students should see the Associate Dean for Student Affairs for further information.

14. THE RUDOLF P KUNETT MEMORIAL ASSISTANCE GRANT was established in 1980 in honor of the seminary's late benefactor to provide financial aid to married students.

15. THE HOLY TRANSFIGURATION ORTHODOX CHURCH SCHOLARSHIP FUND, established in 2000 by Holy Transfiguration Orthodox Church, Livonia, MI. Limited scholarships available.

16. THE FR STAKHY BORICHEVSKY STUDENT LOAN FUND, established in memory of the late Fr Stakhy Borichevsky for the purpose of providing emergency loans to students for expenses related to their educational needs. Not for payment of tuition. Limited loans available.

NAMED SCHOLARSHIP
ENDOWMENTS

1. THE PETER JR AND MICHAEL RUZILA MEMORIAL SCHOLARSHIP FUND. Established in 1965 in memory of the late Peter Ruzila, Jr, by his parents, and augmented in 1999 with gifts from family and friends in memory of Michael Ruzila.
2. THE FR JOHN N TELEP MEMORIAL SCHOLARSHIP FUND, established in 1973 by the Telep Family, and augmented in 1987 by a bequest from the late Leo Telep.
3. THE ANN LICHA TZ FILER MEMORIAL SCHOLARSHIP FUND, established in 1976 by Mr Charles Filer in memory of his wife.
4. THE CONSTANTINE C POPOFF MEMORIAL SCHOLARSHIP FUND, established in gratitude to the late Mr Popoff for his many contributions to the seminary's activities.
5. THE MRS HELEN HAVRON MEMORIAL SCHOLARSHIP FUND, established in 1977 by Mr Melvin Havron in memory of his late mother, Helen Havron.
6. PROTOPRESBYTER JOSEPH J PISHTEY MEMORIAL SCHOLARSHIP FUND, established in 1983 in memory of Fr Pishtey, the first Chancellor of the Orthodox Church in America, by his family. Scholarship awards are non-restricted and awarded annually to qualified theological students.
7. THE MARY LAZOR MEMORIAL SCHOLARSHIP FUND, established in 1980 in memory of Mary Lazor, departed mother of Metropolitan Theodosius.
8. THE VERY REVEREND GEORGES FLOROVSKY MEMORIAL SCHOLARSHIP FUND, established in 1981 by a bequest from the estate of Fr Florovsky, distinguished scholar and theologian and former Dean of the seminary, to aid needy students.
9. THE NICHOLAS M SOKOL MEMORIAL SCHOLARSHIP FUND, established in 1981 by Lydia Sokol Pelitsch in memory of her late brother, Nicholas Sokol.
10. THE FR JOHN AND MATUSHKA MARY TERTICHNY MEMORIAL SCHOLARSHIP FUND, established in 1983 by Mrs Olga Fedak in memory of her parents.
11. THE VERY REVEREND GABRIEL MICHAEL ASHIE SCHOLARSHIP FUND, established in 1984 by St Luke's Orthodox Church Council in honor of the observance of the twenty-fifth anniversary of ordination to the holy priesthood of Fr Gabriel Ashie.
12. THE VERY REVEREND CONSTANTINE V POPOFF AND FAMILY AND PROFESSOR NICHOLAS GLUBOKOVSKY SCHOLARSHIP FUND, established in 1984 by a bequest from the estate of the late Constantine C. Popoff in memory of his father, missionary priest in America, and of the professor who inspired his father's activities.
13. AGATHA AND MARTIN J SOKOL MEMORIAL SCHOLARSHIP FUND, established in 1985 by Mrs Lydia Pelitsch in memory of her parents.
14. MITRO AND ANNA TICH MEMORIAL SCHOLARSHIP FUND, established in 1984 by their children, Martin, James and Joseph Tich.
15. THE JOHN AND HOODA GERMACK ENDOWED SCHOLARSHIP FUND, established in 1985 by Mrs Hooda Germack, dear friend and benefactor of the seminary, in memory of her late husband.
16. THE LYDIA SOKOL PELITSCH SCHOLARSHIP FUND, established in 1985 by Lydia Sokol Pelitsch to give financial aid to needy students.
17. THE VERY REVEREND ALEXANDER A VAR-LASHKIN MEMORIAL SCHOLARSHIP FUND, established in 1980 by the Pastor, Church Coun-

cil and Parishioners of St Nicholas Church, McKees Rocks, PA, in memory of their former pastor, V Rev Alexander A Varlashkin.

18. THE FR VLADIMIR SAKOVICH MEMORIAL SCHOLARSHIP FUND, established in his memory to help needy students studying for the Orthodox priesthood.

19. THE FR JOHN AND PHILIP YACOS MEMORIAL SCHOLARSHIP FUND, established in 1986 by Matushka Helen Yacos in memory of her beloved husband and son.

20. THE MARY SKVIR MEMORIAL SCHOLARSHIP FUND, established in 1986 by the Skvir family in memory of their sister, a devoted member of the Orthodox Church.

21. THE ARCHBISHOP KYRILL (YONCHEV) THEOLOGICAL SCHOLARSHIP FUND, established in 1986 by the Most Reverend Kyrill (Yonchev), Archbishop of Pittsburgh and Western Pennsylvania and the Bulgarian Diocese of Toledo, Orthodox Church in America, to support theological education and especially to aid those students preparing for the priesthood in the Orthodox Church in America.

22. THE LILLIAN KIDDON THEOLOGICAL SCHOLARSHIP FUND, established in 1987 by Lillian Kiddon in memory of her sister, Antonia Simon, a devoted member of the Orthodox Church.

23. THE TATIANA JACOB MEMORIAL SCHOLARSHIP, established in 1986 in memory of Tatiana Jacob by her granddaughter, Tanya Jillions.

24. THE KOHUDIC/DRANICHAK SCHOLARSHIP FUND, established in 1987 by Peter and Nancy Kohudic in memory of the Kohudic, Dranichak, Monsulich and Kosty families to aid one or more needy students of the Orthodox Church in America, the Carpatho-Russian Diocese as well as any foreign student.

25. THE ALEXANDRA BAZIL MEMORIAL SCHOLARSHIP FUND, established in 1987 by family and friends of Alexandra Bazil, an enthusiastic supporter of the seminary.

26. THE ANNA LOVCHUK MEMORIAL SCHOLARSHIP FUND, established in 1987 by Dorothy Lovchuk in memory of her late mother, Anna Lovchuk, a faithful member of the Orthodox Church.

27. THE BORIS V TIMCHENKO SCHOLARSHIP FUND, established in 1987 by a bequest from the late Boris V Timchenko for scholarships for students in training at the seminary.

28. THE DR GEORGE CONSTANTINE SCHOLL MEMORIAL SCHOLARSHIP FUND, established in 1987 by family, friends and co-parishioners of St Luke's Church, Garden Grove, CA, in beloved memory of a faithful Orthodox who believed in theological education for a pan-Orthodox Church.

29. MITRO AND SUSIE JURCHISIN MEMORIAL SCHOLARSHIP FUND, established in their memory in 1987 by their children, William J Jurchisin, Mary Ann Tich, Lorraine McCurry and Marguerite J Kocon.

30. THE J FRIMENKO SCHOLARSHIP FUND, established in 1987 by the Frimenko family as an award to talented candidates for the Holy Orders.

31. RT REV MITRED ARCHPRIEST PHOTIUS DONAHUE MEMORIAL SCHOLARSHIP FUND, established in his memory by family, friends and the parish and parishioners he served at St Andrew Orthodox Catholic Church, East Lansing, MI.

32. THE CHRISTINE OLGA HOTROVICH MEMORIAL SCHOLARSHIP FUND, established in 1991 by Fr Protodeacon Joseph Hotrovich and Matushka Olga and sister Anne Marie in

memory of their beloved daughter and sister, Christine Olga Hotrovich.

33. THE JEAN OWSENEK CLARK SCHOLARSHIP FUND, established in 1990 by those who loved her. Limited scholarship available to students in the liturgical music program.

34. THE ANNE AND BARBARA DUBIVSKY SCHOLARSHIP FUND, established in 1990 by Anne and Barbara Dubivsky, dear friends of the seminary, to aid students from Eastern Europe who are enrolled in one of the seminary's degree programs.

35. THE OLGA COBEN THEOLOGICAL SCHOLARSHIP FUND, established in 1989 by Lillian Kiddon in memory of her sister, Olga.

36. THE MICHAEL P AND STELLA SOPCHAK THEOLOGICAL SCHOLARSHIP FUND, established in 1991 by their family and friends. Limited scholarships are available from this fund with priority to students from Alaska, Africa, and Eastern Europe.

37. THE REV FR ANDREW NASSIR MEMORIAL ENDOWMENT FUND, established in 1991 to render financial assistance to worthy students enrolled in St Vladimir's who have declared their intention to become ordained in the Orthodox Christian faith.

38. THE SOTIROVICH/FRANKLIN SCHOLARSHIP FUND, established in 1990 by William Vasilio Sotirovich, Moira Louise Sotirovich, Lilliana and Tatiana Lakich-Sotirovich and Danica D Sotirovich in memory of Lt Col Milan V Sotirovich, Ljubica Sotirovich, Miodrag M Sotirovich and Lillian Mary Franklin and in honor of Joseph Henry Franklin. This scholarship is established to aid Orthodox and other students of theology who will work to promote the role of the Orthodox church in advancing international friendship, for ecumenical relations—especially with the Anglican Commu-

nion, and for students who may serve as chaplains in the United States Armed Forces.

39. THE BISHOP NICHOLAI VELIMIROVICH SERBIAN SCHOLARSHIP FUND, established in 1990 as a tribute to the late Bishop Nicholai, a close friend of the seminary, to assist needy Serbian students in their theological studies at St Vladimir's Seminary.

40. THE DRS CHARLES AND JOANNE DENKO THEOLOGICAL SCHOLARSHIP FUND, established in 1991 to give scholarship assistance to needy women students.

41. THE VERY REV MICHAEL AND MATUSHKA ANNA DZIAMA SCHOLARSHIP FUND, a memorial scholarship fund established in 1992 by the family and friends of Fr Michael and Matushka Anna Dziama.

42. THE ZORAN MILKOVICH SCHOLARSHIP, established in 1985 by St Vladimir's Theological Foundation in honor of its first president, an alumnus of the seminary, and who served for many years on the Board of Trustees of the seminary.

43. THE VERY REVEREND NICHOLAS SOLAK, JR MEMORIAL SCHOLARSHIP, established in 1992 by the family of Fr Nicholas and parishioners of the Nativity of the Virgin Mary, Osceola Mills, PA, in memory of their pastor, the V Rev Nicholas Solak, Jr.

44. THE MICHAEL P BEHUNIAK SCHOLARSHIP FUND, established in 1992 by the family of the late Michael Behuniak, a long-time friend and supporter of St Vladimir's Seminary. Scholarships awarded to needy students studying for the priesthood in the Orthodox Church in America.

45. THE GEORGE AND MARY LESCISIN MEMORIAL SCHOLARSHIP FUND, established in 1992 in memory of George and Mary Lescisin to

assist needy theological students studying at St Vladimir's Seminary.

46. THE PETAR L AND OLGA GERICH FAMILY SCHOLARSHIP FUND, established in 1993 by Mr and Mrs Brian Gerich, to assist needy Serbian students and others in their theological studies at St Vladimir's Seminary.

47. THE ANN HOLOD ZINZEL THEOLOGICAL SCHOLARSHIP FUND, established in 1995 by Mrs Zinzel, former administrative secretary at the Seminary, to assist needy students in their studies at St Vladimir's Seminary.

48. THE MICHAEL AND SUSANNA FURDA SCHOLARSHIP FUND, established in 1994 by Daniel Furda, in memory of his parents, to assist needy students studying for the Orthodox priesthood.

49. THE DAVID BUSS MEMORIAL SCHOLARSHIP FUND, established in 1994 by bequest to assist a needy student studying at St Vladimir's Seminary.

50. THE MITCHELL AND VIOLET ZUNICH SCHOLARSHIP FUND, established in 1995 by Mr and Mrs Mitchell Zurich, to assist needy Serbian students and others in their theological studies at St Vladimir's Seminary.

51. THE STEPHEN P AND ANNA KOPESTONSKY MEMORIAL SCHOLARSHIP FUND, established in 1995 by the Rev T Stephen and Sandra Kopestonsky to provide financial assistance to needy students studying at St Vladimir's Seminary.

52. THE FR DRAGOLYUB SOKICH MEMORIAL SCHOLARSHIP FUND, established in 1995 by the family and friends of Fr Dragolyub Sokich, an alumnus of the Seminary, to assist needy students.

53. THE KLIMKOSKY FAMILY SCHOLARSHIP, established in 1995 by Mr Andrew Klimkosky, to assist students studying at St Vladimir's Seminary.

At least two scholarships annually are awarded from this fund.

54. THE BRIAN AND MARILYN GERICH SCHOLARSHIP FUND, established in 1997 by Mr and Mrs Brian Gerich to assist needy Serbian students and others in their theological studies at St Vladimir's.

55. THE PROTOPRESBYTER FR GEORGE NICOLOFF MEMORIAL SCHOLARSHIP FUND, established in his memory by Popadia Nicoloff and her family in 1997 to assist men and women in the Orthodox Church in America who are studying at St Vladimir's Seminary.

56. THE MACHASKEE FAMILY ENDOWMENT FOR LITURGICAL MUSIC, established in 1998 by Mr Alex Machaskee and friends to assist students studying liturgical music and programs to advance the study and practice of liturgical music within the Orthodox Church.

57. THE FRANK JOITY MEMORIAL SCHOLARSHIP FUND, established in 1998 by friends and family in memory of Frank Joity, a lifelong member of St Lazarus Serbian Orthodox Church in Detroit, to assist students of Serbian descent or members of the Serbian Orthodox Church.

58. THE FR STEVEN KOZLER SCHOLARSHIP FUND, established in 1999 by Matushka Linda Kozler and friends in loving memory of her husband, Fr Steven, a graduate of St Vladimir's Seminary.

59. THE REVEREND IGOR B. BENSEN MEMORIAL SCHOLARSHIP FUND, established in 2000 by a charitable gift from the late Fr Igor B. Bensen, son of Basil Bensen, one of the founders of St Vladimir's Seminary.

60. THE JOHN KRAVCISIN KRODSSEN MEMORIAL SCHOLARSHIP FUND, established in 2000 by a charitable gift from the John K Krodsen Living Trust in memory of John's parents, John and Mary Kravcisin, and his sister, Helen Parks.

61. THE TRINITY RETREAT CENTER AT ESCOT FARM SCHOLARSHIP FUND, established in 1999 by Dr Scott and Mrs Esther Holmes to support students in need studying at St Vladimir's Seminary.
62. THE COOK FAMILY MEMORIAL SCHOLARSHIP, established in 2000 in memory of Peter and Susan (Tema) Cook of Minneapolis, and their children, Peter, Paul, Anne, Mary, and Helen.
63. THE PROFESSOR VESELIN KESICH SCHOLARSHIP FUND, established in 2001 with a generous gift from Mr and Mrs Brian Gerich in appreciation for Professor Kesich's many years of teaching at St Vladimir's Seminary.
64. THE PROTODEACON BASIL HUBIAK MEMORIAL SCHOLARSHIP FUND, established in 2002 by Matushka Eva and family and friends to assist students who are either studying liturgical music or are enrolled in the Masters of Divinity program at St Vladimir's Seminary, with priority given to married students.
65. THE JOSEPH TICH FAMILY SCHOLARSHIP FUND, established at his death in 2002 with the proceeds of a life insurance policy purchased by Joe and donated to the seminary. The Joseph Tich Family Scholarship Fund assists men and women who are studying at St Vladimir's Seminary.
66. THE STEPHEN AND GAIL L SHLANTA MEMORIAL SCHOLARSHIP, established in 2003 by Stephen and Gail Shlanta in beloved memory of family members who helped establish an Orthodox Church in Weirton, West Virginia. The family members include Peter and Mary Shlanta and their children Anna, Gregory ("Harry"), Eva, Mary, and Stephen Peter.
67. THE ST SYMEON THE NEW THEOLOGIAN SCHOLARSHIP FUND, established in 2004 to support students at St Vladimir's Seminary, with priority given to those preparing for work in missions and evangelism.

PROCEDURES AND REGULATIONS

Overview

The following is intended to help the student or potential student understand the academic functioning of the seminary. The Associate Dean for Academic Affairs or the Student Affairs Administrator would be happy to clarify any point of policy or procedure. The Associate Dean for Student Affairs would be happy to answer questions concerning student life.

The seminary switchboard and most offices are open Monday through Friday, 9:00 AM to 5:00 PM, except for New Year's Day, Memorial Day, Fourth of July, Labor Day, Thanksgiving,

and major feast days of the Orthodox Church (Christmas, Epiphany, Holy Friday . . .).

Admission

The seminary will consider applications for admission to its programs from all qualified Orthodox students who wish to prepare themselves for priestly ministry in the Orthodox Church, missionary work, teaching or other forms of church service. Qualified non-Orthodox students may also be admitted and receive academic degrees and credit for their work.



The Rangos building at night

In its admissions policy, as in the administration of its educational programs, scholarship and loan programs, student activities and all other programs, St Vladimir's Seminary does not discriminate on the basis of race, color, sex, handicap, or national or ethnic origin. This policy complies with the requirements of the Internal Revenue Service Procedure 321-1, Title VI of the 1964 Civil Rights Act and Title IX of the 1972 Educational Amendments as amended and enforced by the Department of Education.

Application

Application materials are furnished by the seminary upon request. In addition to the completed application form, the following materials must be submitted:

- a short essay in the applicant's own handwriting giving a brief autobiographical sketch and reasons for wishing to enter the seminary.
- a recent photograph (full face, 2¼" x 2¼").
- a copy of the record of the applicant's baptism or chrismation.
- official transcripts sent directly to St Vladimir's by all colleges, universities, and/or seminaries attended. If a final college transcript, showing receipt of the bachelor's degree, is not available when a student applies for admission to the MDiv or MA program, it must be supplied to the Office of Academic Affairs prior to registration. Analogous provisions apply to graduate transcripts of applicants to the MTh program. Applicants for the status of Registered Auditor must also submit transcripts of secondary studies showing receipt of a high school diploma.
- four letters of reference from persons who can write thoughtfully and specifically about the applicant's personal, academic, and vocational qualifications, to be sent

directly to the seminary. Normally one of the references should be from the applicant's parish pastor and a second reference from his or her diocesan bishop, depending on jurisdictional requirements.

- a non-refundable application fee of \$50, which may be credited toward an entering student's first semester registration fee.

Upon notification of acceptance, the following must be supplied:

- the completed health examination form.
- proof of protection against measles, mumps, and rubella. (Persons born prior to January 1, 1957 are exempt from this requirement.)

Most applicants are admitted to begin studies only in the fall semester (see "Mid-Year Admissions"). Their applications should be submitted during the preceding spring semester, by May 1. Applicants who have not submitted all the necessary materials by that point will not be eligible for consideration for financial aid from the seminary (see "Financial Information—Financial Aid"). The Committee on Admissions cannot guarantee action on any application for fall admission received after August 1.

The personal and academic information supplied by applicants forms an essential part of the admissions process. Failure to make written disclosure of information solicited on the application form or misrepresentation of the information supplied constitutes a *prima facie* basis for denial of admission. Where omission or misrepresentations come to light after admission and are reasonably believed to cast doubt upon the student's suitability for seminary study, he or she is subject to dismissal.

Personal Interviews

In addition to the materials indicated above, the seminary requests a personal interview of all

applicants with the Associate Dean for Student Affairs, the Associate Dean for Academic Affairs, or another representative of the seminary if at all possible.

Applicants usually find it most convenient to arrange to be interviewed in connection with a visit to the seminary. The seminary regularly hosts open houses, which provide the opportunity for prospective students to spend several days on campus, attend classes, receive information, and be interviewed. Prospective students are strongly encouraged to attend an open house, though visits can also be arranged at other times. Arrangements for the visit and interview should be made with the Student Affairs Administrator.

For applicants who are unable to schedule a visit to the seminary, interviews often can be arranged with members of the seminary faculty, who travel widely on speaking engagements, or with specially designated seminary representatives. In the case of international applicants, interviews with representatives of the seminary also can usually be arranged. Prospective students should contact the Student Affairs Administrator early in the course of completing their application so that mutually convenient arrangements can be made.

Mid-year Admissions

Many courses at the MDiv/MA level at the seminary form part of a two-semester sequence that begins in the fall semester. In addition, only in the fall semester is there an orientation period for new students. For these reasons, only special and unclassified students, as well as MTh candidates, are normally permitted to begin studies in the spring semester. MDiv and MA candidates and registered auditors are normally permitted to begin studies only in the fall semester. Exceptions usually are limited to students with particularly strong backgrounds or who have previously been enrolled in another program at the seminary.

Regular Students

The term “regular student” is used for persons enrolled in a seminary degree program. The normal course load for a full-time regular student depends upon the program in which he or she is enrolled. For example, a student making normal progress toward completion of MDiv requirements takes an average of 16 credits or the equivalent per semester. Specific information on other programs may be found below under “Programs of Study.”

A student may take a reduced course load (i.e., one which would not permit him or her to make normal progress toward completion of degree requirements) only with the permission of the Faculty Council, when special circumstances such as illness or employment so warrant. The maximum load a student may take without receiving special permission from the Faculty Council is 20 credits. Requests for exceptional course loads are directed to the Associate Dean for Academic Affairs, who in turn submits them to the Faculty Council.

Registered Auditors

While the bachelor's degree or its equivalent is a prerequisite for admission to the seminary's MDiv and MA programs (see “Programs of Study”), a limited number of students who lack this in formal academic qualifications but who, through aptitude, maturity, experience and/or special training, demonstrate the capacity to work successfully at the seminary level, may be admitted to study in these programs as “registered auditors.” They pursue the same course of studies as degree candidates; and they are evaluated and graded according to the same standards as degree candidates. On completion of their studies, however, they do not receive the degree.

A registered auditor who has completed all program requirements and who subsequently earns a bachelor's degree at an accredited institution may, after review and recommendation



*Bishop KALLISTOS (Ware)
delivers keynote at
symposium on the Passion*

by the Faculty Council, be awarded the appropriate seminary degree.

Special Students

The seminary admits a limited number of qualified applicants—usually persons already holding the MDiv or a similar advanced degree—who desire to pursue full-time seminary study but who do not wish to enroll as candidates for a degree at St Vladimir’s. These “special students” usually are admitted for a specific period of study—usually one or two years—and pursue a program of courses carefully formulated in consultation with the Associate Dean for Academic Affairs. In other respects, they are subject to the same regulations as regular students.

Prospective special students follow the same application procedure as prospective regular students, save that those contemplating ordained ministry in the Orthodox Church must have the explicit approval and recommendation of the appropriate ecclesiastical authorities.

Special students are responsible for their own expenses and are not normally eligible for financial aid from the seminary.

Unclassified Students

Qualified students from other recognized seminaries and graduate schools may be permitted to take one or more courses at St Vladimir’s, whether for credit or audit, as “unclassified students.” Grades for these courses are then transmitted to the school in which the student is primarily enrolled. Unless cross-registration arrangements exist with that school or special billing arrangements have been made, the student is expected to pay tuition fees directly to St Vladimir’s at the time of registration. These fees are the same as for regular seminary students (see “Financial Information”).

Unclassified students follow a simplified application and registration procedure. Requested are a completed application form indicating basic personal information (address, educational background, current degree program and the like) and a letter from an appropriate official of the institution in which the student is primarily enrolled attesting that he or she is currently in good standing and qualified to take the course(s) in question. No application fee is charged.

Also regarded as unclassified are persons taking courses, whether for credit or audit, in the seminary’s Extension Program (see “Pro-

grams of Study”). Normally these persons register immediately before or after the first class meeting.

Unclassified students subsequently seeking admission into a seminary degree program or special student status must complete the regular application procedure described above.

Visiting Fellows

The seminary offers its facilities to a limited number of mature scholars who wish to engage in research. Such persons are listed as Visiting Fellows and are granted the use of the library. They may also attend classes, provided they have the permission of the instructors involved. Dormitory rooms and meals in the seminary refectory usually are available, at the rates currently in effect (see “Financial Information—Fees”) or appropriately prorated, depending upon the length of the visit. Prospective applicants should correspond with the Associate Dean for Academic Affairs.

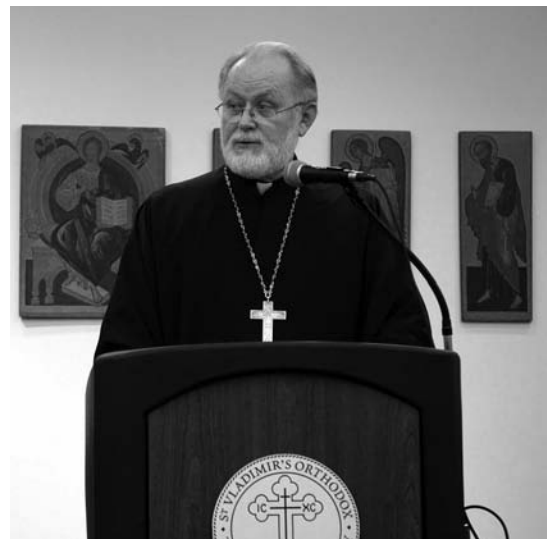
International Students

In addition to the materials required of all applicants, applicants from countries other than the United States and Canada must also submit a statement from the appropriate agency of their national church endorsing their educational plans and indicating when possible the service to the church which they are expected to render after the period of study at St Vladimir's.

Applicants whose native language is not English are required to give evidence of proficiency in the English language before their application can be considered. The usual basis for evaluation is the Test of English as a Foreign Language (TOEFL) of the Educational Testing Service, Box 955, Princeton, New Jersey 08540. Substitution of an alternative instrument must be approved by the seminary. The fee for any

such test must be borne by the applicant. After the student has undertaken a seminary program, he or she may be required to withdraw from it or to undertake remedial study if, in the judgment of the Faculty Council, he or she is found to be inadequately prepared in the English language.

Enrollment of foreign students not holding immigrant status is regulated by federal law. An international student must be able to demonstrate that sufficient funds are available to cover all travel expenses to and from the United States as well as educational and other expenses in the United States. Accordingly, international students must submit a complete statement of financial support, with appropriate documentation from his or her bank, family, financial guarantors in the United States and/or national or international church agencies. The appropriate form is included with application materials. Since the seminary is able to offer only limited financial assistance, prospective international students are urged to begin investigating possible outside sources of support well before they expect to enroll. Foreign students not holding immigrant status are also reminded that off-campus employment in the United States—whether of student or spouse—is strictly limited by federal law.



Fr Leonid Kishkovsky delivers Schmemmann Lecture



The 2004 incoming class

In the case of international applicants seeking financial aid from the seminary, the completed application and all supporting documents must be received no later than April 1 (see “Financial Information—Financial Aid”). The seminary will issue a Certificate of Eligibility (1-20) form only after all the above materials have been received and found to be in order, and the Committee on Admissions has voted to accept the applicant.

Entrance Examination

Each entering regular or special student is required to take an appropriate entrance examination at the time of his or her initial registration; specific information on the content of these examinations can be found under “Programs of Study.” The entrance examinations are above all diagnostic, intended to indicate strengths and weaknesses in the student’s preparation for studies in his or her program. Students who fail to pass the examination may be placed on academic probation (see “Probationary Admission”).

MDiv or MA candidates with deficiencies in a specific area may be required to do remedial work on a non-credit basis; MTh candidates may be required to do remedial work at the MDiv level. Those with distinct weaknesses will be informed of them and encouraged to seek special help from appropriate members of the faculty.

Probationary Admission

A student may be admitted to the seminary on academic probation in the following circumstances: if he or she has been admitted due to non-academic strengths in spite of a weak academic background as reflected in grades at other institutions; if he or she has completed the equivalent of a bachelor’s degree in post-secondary studies but has not received the degree from an accredited college or university (or, in the case of MTh applicants, the equivalent of the MDiv degree from an accredited seminary); if he or she is admitted as a Registered Auditor; or if he or she has failed the

entrance examination. The faculty monitors such students' progress closely and if necessary prescribes remedial instruction or adjustment of course work; faculty members are encouraged to offer them special assistance. If the faculty, in its review of students at the end of the student's first semester of studies, finds that his or her academic performance has been satisfactory, the probationary status is normally removed. On the other hand, two consecutive semesters on probation may result in the student's dismissal from the seminary.

Changes of Classification

A student seeking a change of classification or transfer from one program to another (e.g., a special student seeking to enter a degree program or an MDiv candidate in the last semester of studies seeking to enter the MTh program) does not have to repeat the full application procedure described above. Instead, he or she presents a written request to the Associate Dean for Academic Affairs, who in turn submits it to the Faculty Council. It should be accompanied by a brief personal statement (100-200 words) indicating why the change or transfer is desired and what relationship this has to the student's vocational goals.

Registration and Class Work

During the registration period at the beginning of each semester, each student is registered for a specific number of courses. A late registration fee may be imposed after that period. Changes in courses or status (credit/audit, two credits/three credits) are permitted only with the official recorded permission of the Associate Dean for Academic Affairs. After the third Friday of the semester, no changes whatever are permitted. Class attendance is obligatory, and no more than one hour cut per credit hour is permitted.

All course work is to be completed within the semester, by the deadlines established by the course instructor. Within the semester an instructor may grant extensions, but only if he or she considers that the particular circumstances justify this. If no extension has been granted, the instructor may refuse to accept the work in question or lower the student's grade for it, thus also affecting the student's semester grade.

Extensions beyond the end of the semester are granted only for serious reasons, such as illness or death in the immediate family, and for a specified length of time. In such cases—and only in such cases—an “incomplete” (*Fi* or *Fx*) may be given (see “Grading and Evaluation”). All such “incompletes” must be made up and grades reported to the Office of Academic Affairs no later than the third Friday of the following semester. After that date “incompletes” automatically will be treated as failures. Forms for requesting incompletes are available from the receptionist's office. The completed form, indicating reasons for the request and bearing the course instructor's signature, must be submitted before the beginning of the last week of classes for the semester.

Auditing

Full-time seminary students are permitted to attend classes for which they are not registered on an informal basis, provided the permission of the instructor is secured and this does not interfere with other obligations.

The term “audit” is reserved for formal arrangements in which a student agrees to attend a course regularly and to be responsible for such obligations as may be arranged with the instructor, but without academic credit. A student must formally register for an audit with the Registrar, following normal registration procedures, and a record of the audit will appear on the student's academic transcript.

Courses with limited enrollment or those demanding full participation, like seminars and

language courses, are normally not open to auditors, whether on a formal or on an informal basis. Other courses may be open to auditors only on a space-available basis.

Time Limits

Each degree has a time limit within which it must be completed. Specific information on each program may be found under “Programs of Study.” The meaning of these time limits is that the seminary will honor the degree requirements in force at the time of entrance into the degree program for the length of time specified, after which the student may be required to fulfill any new requirements that may then be in force. A student exceeding the time limit for a degree should direct his requests and queries to the Associate Dean for Academic Affairs, who in turn submits them to the Faculty Council.

Discipline

In the seminary’s understanding of theology and of its own task—the training of well-educated, responsible and dedicated priests, teachers, and other church leaders—academic effort cannot be separated from spiritual effort and from active sharing in the life of the seminary community. Each student is also a seminarian and, as such, is subject to the ecclesiastical regulations, moral standards, and patterns of behavior traditionally expected by the Orthodox Church from those who prepare themselves for church service. Thus the word “discipline” here means the totality of academic requirements, moral norms, and regulations to which every student subscribes by the very fact of his or her application to the seminary and in obedience to which the student is expected to live throughout the time of his or her association with it. Any breach in discipline, moral lapse, crime, flagrant breach of academic honesty (such as plagiarism or cheating), insubordina-

tion to authority, or action contrary to the best interests of the seminary may lead, upon action by the Faculty Council, to disciplinary probation (probation for reasons of conduct) or, if serious enough, to immediate dismissal.

Further information on seminary discipline and details of student life is provided in the *Student Handbook*, which is supplied to all entering students by the Associate Dean for Student Affairs.

Residence

All regular students, all registered auditors, and all special students, whether they live on or off the seminary campus, are considered as being in residence. This means that not only their academic work but also their participation in church life, ecclesiastical status, voluntary or paid activities and assignments as well as any change in condition (marriage, ordination, employment, enrollment in other institutions) are subject to seminary supervision.

Single students must live in seminary facilities unless, for medical reasons, they are unable to live in the dormitory and/or eat in the refectory. Dormitory rooms are assigned by the Associate Dean for Student Affairs. Students having special needs or preferences should contact him. Rooms are furnished with basic essentials: desk, chair, dresser and bed, and—for international students—a blanket and pillow. Students must supply linen, lamps, and any other furnishings that they desire. No pets are permitted in the seminary’s dormitories.

Married students live in seminary apartments and are subject to seminary regulations concerning chapel and choir participation, community service, and all other requirements applicable to regular students. The seminary owns and operates thirty-two apartments on its campus for use by married students and their families. These vary in size from studio to three-bedroom; all include a kitchen or kitchenette with refrigerator, stove, and dishwasher. Seminary apartments are available to married stu-

dents enrolled on a full-time basis in one of the seminary's programs of study. Applications for married student apartments must be submitted to the seminary Chief Financial Officer and Associate Dean for Student Affairs, noting such matters as program of study and size of family, by May 1 of the preceding academic year. Residents in seminary apartments may retain the apartments only for the length of time appropriate for their program of study; during this time they must remain enrolled on a full-time basis and remain active and responsible in all aspects of seminary life (see above under "Discipline"). Apartment rents (which are significantly lower than the prevailing local market rates) are determined by the seminary administration. Since the seminary's married student apartments are considered as dormitory space, rent for the semester is payable at the time of registration; any plans for deferred payment must be approved in advance by the Bursar. Apartment residents are also responsible for utilities, with bills payable monthly.

While every effort will be made to accommodate handicapped students, no special facilities or services are available for them at the present time. Study of how to improve access for the handicapped to seminary facilities is currently being undertaken.

Health Insurance

The seminary does not have health care facilities on campus. In the interest of its entire student population, however, the seminary requires that each full-time or degree-seeking student and dependents be covered by health insurance. Included in this category are Regular Students, Registered Auditors, and Special Students; not included are Unclassified Students and Visiting Fellows. Students not otherwise covered by health insurance may choose from several suitable plans arranged by the seminary. Specific information about these health insurance plans and their fee structure can be obtained by contacting the Student



Great Entrance

Affairs Administrator or the Recruitment Officer. Students who are otherwise covered by health insurance must demonstrate that they are enrolled in a plan providing comparable coverage. Premiums, which are borne by the student and paid directly to the insurance provider, depend upon a variety of factors, including the age of the student, the number of dependents, and the specific benefits provided. Applicants therefore are urged to give careful consideration to their health needs. Students will not be permitted to register for classes until they have provided proof of enrollment in an appropriate plan.

Chapel and Choir

Regular corporate worship in the chapel is the center of seminary life, and participation in the daily, weekly and annual cycles of services is the first spiritual obligation of every seminarian. Students take an active part in reading and serving according to assignments made by the Associate Dean for Student Affairs or his designate.

To help ensure competent and confident participation in chapel and choir activities,

appropriate liturgical orientation is provided for all entering students. A series of orientation sessions is arranged during the fall semester by the Associate Dean for Student Affairs in cooperation with the Choir Director and others directly responsible for the seminary's liturgical life.

Students are also expected to participate as assigned in the activities of the seminary choirs. In addition to singing the responses at all regularly scheduled services at the seminary, the choirs occasionally accept invitations to sing outside the seminary, especially in Orthodox parishes, thus providing contact between the seminary and the parishes in which students one day may serve.

In addition, students in the MDiv program are assigned to preach in the chapel on a rotating basis, during their middler and senior years.

Every resident student is also expected to be under the spiritual guidance of one of the seminary clergy. Any exception to this rule is subject to the approval of the Associate Dean for Student Affairs.

Each male student is required to provide himself with a cassock to be worn in the chapel and on other occasions as assigned.

In view of the importance of all aspects of worship within the seminary itself and in Orthodox life as a whole, each student's participation is regularly reviewed by the Faculty

Council. Regular chapel attendance, competent fulfillment of reading and serving assignments, choir participation as assigned, and basic knowledge of Orthodox liturgical practice are all considered. Deficiencies in any of these areas may lead to disciplinary action.

Community Service

In the spirit of Christian obedience and as a service to the community, each student in residence is expected to give a portion of his time to work assignments at the seminary. These assignments are made at the beginning of each semester by the Associate Dean for Student Affairs. Negligence in fulfilling them to the satisfaction of the seminary administration may result in disciplinary probation.

Other Regulations

Additional rules and regulations governing student life at the seminary are found in the *Student Handbook*, which is distributed to all students by the Associate Dean for Student Affairs.

The seminary is committed to maintaining a safe and secure environment for study, work



Trio of singers



Canadian booth at Education Day

and play for all its students and their families as well as for faculty and staff. Specific information concerning campus security measures, safety, and emergency procedures is included in the *Student Handbook* as well as in materials provided for faculty and staff. Updates are provided as needed. This information is also reviewed by the Associate Dean for Student Affairs during general or dormitory meetings with students. In addition, in compliance with regulations of the Office of Postsecondary Education of the US Department of Education, the Associate Dean for Student Affairs distributes to current students and employees an annual security report containing relevant statistics, policies with regard to campus security, and a description of programs that promote campus safety. This report is also available to prospective students and employees upon request to the Associate Dean for Student Affairs.

Grading

The following notations are used in the evaluation of student course work:

A the highest grade given. It indicates outstanding work—including exceptional accuracy in matters of fact, completeness in detail, independence of method and thought, a sound

grasp of the subject as a whole, and clarity of expression—and superior achievement of course objectives.

- *B* indicates fully acceptable work and successful achievement of course objectives.

- *C* indicates marginally acceptable work and limited achievement of course objectives.

- *D* indicates minimally acceptable work and minimal achievement of course objectives, which, while not altogether acceptable, still entitles the student to credit for the course.

- *F* indicates unacceptable, failing work for which no credit can be given. A student must repeat a failed course if it is required for the degree program in which he or she is enrolled; if it is elective, another course approved by the Associate Dean for Academic Affairs may be substituted. The original grade of *F* is superseded in the student's grade point average by the grade earned in the repeated course, although the student's transcript will show both grades.

The following grade points are assigned for each semester hour of credit:

<i>A</i> +	4.0 points	<i>C</i>	2.0 points
<i>A</i>	4.0 points	<i>C</i> –	1.7 points
<i>A</i> –	3.7 points	<i>D</i> +	1.3 points
<i>B</i> +	3.3 points	<i>D</i>	1.0 points
<i>B</i>	3.0 points	<i>D</i> –	0.7 points
<i>B</i> –	2.7 points	<i>F</i>	0.0 points
<i>C</i> +	2.3 points		

The grade *P* is recorded when a student successfully completes a course offered on a pass/fail basis. Such courses are credited toward graduation requirements but are not calculated in the cumulative grade point average.

The grade *WP* (withdrawn passing) is recorded when a student withdraws from a course after the deadline for registration changes because of illness or other reasons regarded as acceptable by the Faculty Council, if

his or her work at the time of withdrawal is of passing quality.

The grade *WF* (withdrawn failing) is recorded when a student withdraws from a course after the deadline for registration changes for a reason regarded as unacceptable by the Faculty Council, or as a result of disciplinary action, or if his or her work at the time of withdrawal is not of passing quality.

The grade *Fx* (failure—examination) is recorded when a student has not taken the final examination, and *Fi* (failure—incomplete) when a student has not submitted required papers or other assignments. For the significance of these grades, see above under “Registration and Class Work.”

AU indicates formal auditing of a course.

Satisfactory Academic Progress

To be eligible for continued enrollment, a student must maintain, among other criteria, satisfactory academic progress. Satisfactory progress here means (a) that the student’s rate of progress will allow completion of his or her program of study within the normal length of time for that program unless special provisions for part-time study have been approved by the Faculty; and (b) that the student maintain a grade point average satisfactory for his or her program of study.

For example, the normal length for the Master of Divinity program (including course work, Theological Reflection/field education, and senior thesis) when pursued on a full-time basis is three years (six semesters). A full-time MDiv student must register for and successfully complete at least 12 credits in course work or the equivalent (MDiv seminar, thesis) per semester; he or she may register for no more than 20 credits or the equivalent per semester without special permission from the Faculty Council. Accordingly, a full-time MDiv student normally must successfully complete at least 24 credits in

course work or the equivalent by the end of the first year of studies and at least 56 credits in course work or the equivalent by the end of the second year.

As indicated under “Regular Students,” a student will be permitted to study on a part-time basis only with the permission of the Faculty Council, when special circumstances such as illness or employment so warrant. Among other things, study on a part-time basis will affect a student’s eligibility for financial aid (see “*Financial Information—Financial Aid*”). In addition, in order to be eligible for federal loan programs, a student must be enrolled for at least a half-time program of study. To be making satisfactory progress toward completion of the MDiv degree on a half-time basis, for example, a student must register for and successfully complete at least six credits in course work or the equivalent per semester, completing the entire program within six years (twelve semesters). Analogous provisions apply for the other degree programs: MA, at least six credits in course work or the equivalent per semester, completing the entire program within four years; MTh, at least six credits per semester while doing course work, completing all course work for the degree within two years and the MTh thesis—and thus the entire program—within the following two years (four years total).

To receive the MDiv or MA degree, a student must have a cumulative grade point average of at least 2.3 (*C+*); to receive the MTh degree, a student must have a cumulative grade point average of at least 3.0 (*B*). A student having a lower cumulative grade point average, or having a lower grade point average in a given semester, or receiving a *F* or *WF* in a given semester, ordinarily will be placed on academic probation for the following semester, though in exceptional circumstances simply a letter of warning from the Dean may be issued. If the student fails to show appropriate improvement during the following semester, by bringing both the cumulative and the semester grade point average to the requisite minimum, the student

may be dismissed from the seminary for lack of satisfactory academic progress. Even if not dismissed, such a student normally becomes ineligible for financial assistance and work-study grants from the seminary. In addition, he or she becomes ineligible for loans from federal and state loan programs. If, however, that student subsequently raises his or her grade point average to the requisite minimum for his or her program, the student again becomes eligible for financial assistance and loan programs.

Faculty Evaluation

The seminary faculty takes very seriously its responsibility for evaluating not only the academic progress of its students but also their personal qualities and behavior both within and outside the seminary community. Accordingly, at the end of each semester, the Faculty Council reviews the grades of all students registered for the semester and hears reports or comments on them from the Associate Dean for Student Affairs, the Director of Field Education and others in positions of authority or supervision.

As indicated under "Satisfactory Academic Progress," students may be placed on probation or dismissed for failure to show satisfactory academic progress. As indicated under "Discipline," students may also be placed on probation or dismissed for disciplinary reasons.

The Associate Dean for Academic Affairs has the responsibility of implementing whatever measures the faculty might recommend or mandate in order to improve the academic performance of a student placed on academic probation. These measures may include reduction of extracurricular activities and employment, special tutoring or remedial work, reduction of course work, or other provisions appropriate to the case at hand. The student remains under his supervision until the probation is lifted. The Associate Dean for Student Affairs has an analogous responsibility in the case of a student placed on disciplinary probation.

In the course of its review of students, the faculty may also authorize letters of commendation for students whose academic work during the semester has been outstanding. Normally these are reserved for students who have received no grades lower than A–.

At the end of each academic year, following the faculty's review of students, the Dean, the Associate Dean for Student Affairs, and the Associate Dean for Academic Affairs complete a brief written evaluation of each student, noting such matters as imposition or lifting of probation, participation in community life, and general behavior and attitude. This evaluation, called the Dean's Report, then enters the student's record.

A student contesting a grade, evaluation or disciplinary decision is encouraged to speak first with the responsible instructor or official. If the issue cannot be resolved in this way, the student may address an appeal to the Dean of the seminary, who will then bring the matter before the Faculty Council for its final determination.

Readmission after Dismissal

Readmission after dismissal cannot be considered until two semesters have elapsed. When requesting readmission, the student must offer satisfactory evidence that the difficulty, academic or otherwise, which led to the dismissal has been overcome and that normal progress toward completion of the degree can be resumed. A personal interview also may be required. Normally such students are readmitted only on probation.

Withdrawal and Readmission after Withdrawal

A regular student who for any reason finds it necessary to withdraw or take a leave of absence from the seminary should notify the Dean, the

Associate Dean for Student Affairs, and the Associate Dean for Academic Affairs. Requests for withdrawal made in the course of the semester after its third Friday must be approved by the Faculty Council. Without this approval, a grade of *WF* will be recorded for all courses for which the student is registered.

A student who has voluntarily withdrawn from the seminary while in good standing may be readmitted without reapplication within a period of two years, provided the request for readmission is received and approved no later than one month before the beginning of the semester for which readmission is requested. A student who has voluntarily withdrawn from the seminary while on probation must also offer satisfactory evidence of progress toward resolution of the difficulty, academic or otherwise, which led to the probation. Normally such students are readmitted only on probation. A student who has withdrawn for medical or psychological reasons must also offer satisfactory evidence that the condition which led to the withdrawal no longer hinders normal progress toward the degree. After two years, readmission is considered only after the submission of an updated admissions application and, in most cases, a personal interview.

Students who withdraw from the seminary may qualify for a refund of certain fees on a pro-rated basis (see “Financial Information”).

Graduation

Degrees are awarded annually at the close of the spring semester. After a final review and vote of recommendation by the Faculty Council, the candidates’ names are submitted to the Board of Trustees for their approval.

No degree will be awarded or final transcript issued unless all financial obligations to the seminary, library, and bookstore have been satisfied. In the case of outstanding loans or other obligations not then due and payable, appropriate agreements must have been drawn up and all payments must be current.

Confidentiality

Recognizing the need for confidentiality of student records, the seminary complies with the provisions of the Family Educational Rights and Privacy Act. Accordingly, no one but authorized officers of the institution and the student may have access to a student’s record, and no copy of a student’s transcript, test scores, or other evaluation will be supplied to another person or agency without the student’s express written consent.

At the same time, the seminary recognizes that appropriate ecclesiastical authorities (diocesan bishop, central church administration) have a legitimate interest in their students’ work and behavior. Regular students, registered auditors, and special students from most Orthodox jurisdictions therefore are invited at their initial registration to request in writing that copies of their grades and Dean’s Report be sent at regular intervals to the appropriate ecclesiastical authority. The student, of course, is under no obligation from the seminary to make this request and may rescind it at any time.

A student, present or former, may inspect his record, except for those letters of reference which he expressly waived his right to inspect, by application to the Registrar.

Transcripts

Students and graduates may receive unofficial copies of their academic transcript or have official transcripts sent upon written request to the Office of Academic Affairs and prepayment of the *transcript fee*. Official transcripts, bearing the seminary seal and the Registrar’s signature, are not issued to individuals but are sent upon the student’s request to other institutions or agencies as confidential information. All transcripts must include the entire academic record; no partial or incomplete statements of record will be issued as transcripts. Official transcripts will

not be issued until the student has met all outstanding financial obligations to the seminary.

St Vladimir's Graduate Study Fellowship

The St Vladimir's Graduate Study Fellowship program is intended to encourage graduate theological study in appropriate programs, normally at the doctoral level, by seminary graduates showing high promise for scholarly achievement and church service. Appointment as a Graduate Study Fellow does not necessarily carry with it a stipend, though the seminary may provide limited financial support if funds are available for this purpose. Appointment does imply that the seminary will actively support the student's efforts to obtain financial support from outside sources. The seminary will also

accept grants from outside sources that are specifically designated for the support of the Graduate Study Fellow. The Dean or a specially appointed faculty advisor will follow the Graduate Study Fellow's progress attentively and offer advice and assistance as needed. In turn, the graduate study fellow is expected to report to the Dean or faculty advisor each semester. Graduate Study Fellows are selected by the faculty from among the year's graduating class, or, in exceptional cases, from among recent graduates. While high grades are not the only criterion for appointment, normally only those seminarians who are likely to graduate with honors will be considered. Seminarians interested in the Graduate Study Fellowship program should contact the Dean by the end of the fall semester preceding their graduation. Appointments are renewable annually provided the Graduate Study Fellow continues to make appropriate progress in his or her program of studies.

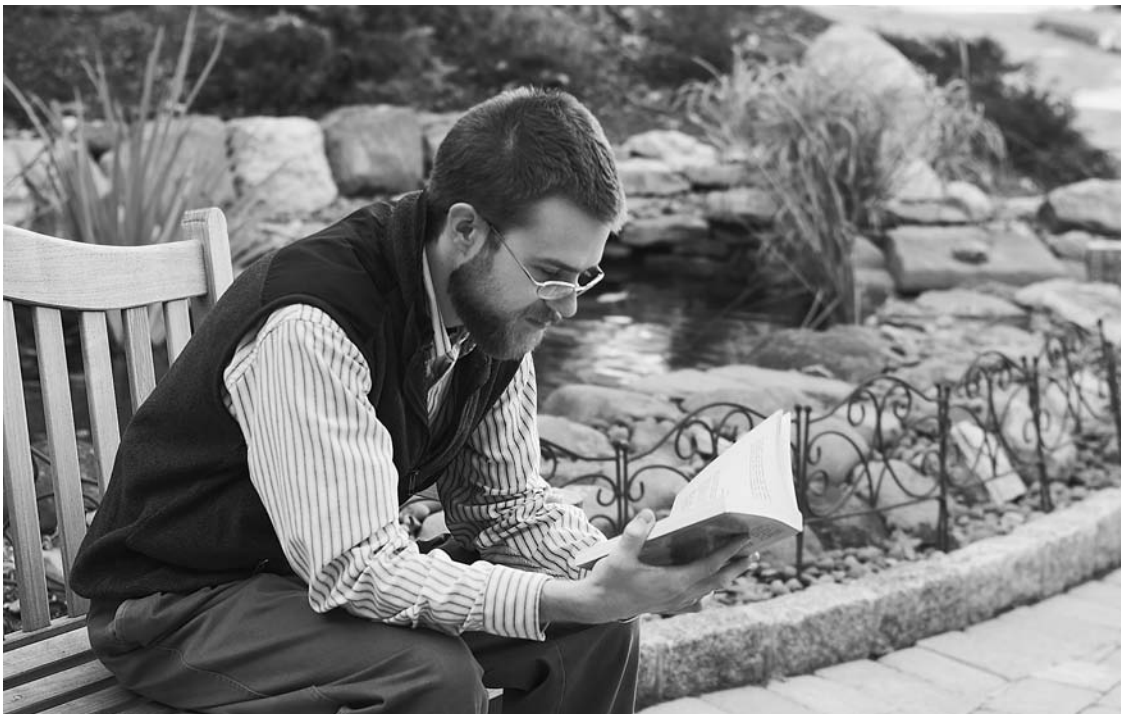
ANNOUNCEMENT OF COURSES

Overview

Courses numbered 101-199 are “basic entry-level courses” normally required of all students in the MA and MDiv programs. They are intended to provide necessary and sufficient background for most higher level courses (200- and 300-) in the same area. Higher level courses in other areas may also presuppose familiarity with the material covered in these courses. MA and MDiv candidates therefore normally take these courses during their first year of study at the seminary. 100-level courses are given annually.

Courses numbered 201-299 are higher level courses normally required of all students in the MDiv program and elective for students in the MA program. Some, though not all, of these courses have 100-level prerequisites. Most 200-level courses also are given annually.

Courses numbered 301-399 are elective courses open to students in the MDiv and MA programs. Many of these courses have one or more 100-level prerequisites. Most of these courses are rotated on a two- or three-year cycle in order to increase the number of offerings available during a student’s time at St Vladimir’s. Some, such as those in national church histories, Christian education and litur-



Student studying in the Boich courtyard

gical music, are given only when student interest or needs so warrant. Normally a 300-level course will not be given for fewer than four students unless it is needed to fulfill program or jurisdictional requirements. Subject to the conditions enumerated under “Programs of Study,” students have the option of taking a number of 300-level courses for either two or three credits. In most cases, a student taking a course for three rather than two credits is expected to complete a major independent project, such as a research paper, under the instructor’s supervision in addition to the regular course requirements.

Courses numbered 401-499 are intended for students in the seminary’s MTh program. Subject to the conditions enumerated above under “Procedures and Regulations—Unclassified Students” and, with the recorded permission of the instructor, qualified students from other institutions, may also be admitted.

Courses numbered 501-599 are intended for students in the seminary’s Doctor of Ministry program, which accepted its last students in September 2004. An MDiv candidate wishing to take a 500-level course must have the recorded permission of the instructor and the Associate Dean for Academic Affairs and must show (a) the relevance of the course in question to his or her program of studies, and (b) evidence of experience in ministry and/or appropriate study which would permit him or her to participate fully in the course.

A double number—e.g., 301 (401) or 301 (501)—indicates that the course in question is given at two levels, with requirements appropriately adjusted to fit the competence and needs of students of two different programs. In most cases, particularly when additional credit is indicated, students taking the course at the 400- or 500-level are expected to do substantially more work than students at the 300- level. For example, a major research paper or independent project may be required of them. Normally such students also meet more frequently with the course instructor, whether as a group or individually.

Courses in non-biblical languages are numbered 010-099. These normally are offered only

when student interest or jurisdictional needs so warrant.

While the number of hours a course meets per week usually will correspond to the number of credits given for that course, both class hours and intervals of meeting are determined primarily by the nature of the course’s subject matter. For example, a course requiring extensive outside reading or other preparation may meet less frequently than one demanding more in-class participation.

Information about specific course offerings for a given academic year may be obtained from the preceding May onward from the office of the Registrar. Information about course meeting times generally is available at least two or three weeks before the registration period for the semester in question.

Biblical Studies

BIBLICAL LANGUAGES 201–202

Credits: 3 per semester

MR TIMOTHY CLARK

Introduction to New Testament Greek. Basic New Testament Greek grammar with exegesis of selected passages. *The full two-semester sequence is needed in order to provide a satisfactory foundation for exegetical competence and further study. Accordingly, no credit may be applied towards the degree unless the second semester has been successfully completed.*

BIBLICAL LANGUAGES 301–302

Credits: 3 per semester

PROFESSOR PAUL TARAZI

Introduction to Biblical Hebrew. Basic Hebrew grammar with exegesis of selected passages. *The full two-semester sequence is needed in order to provide a satisfactory foundation for exegetical competence and further study. Accordingly, no credit may be applied towards the degree until the second semester has been successfully completed.*

BIBLICAL LANGUAGES 311 (411)

Credits: 3 (3) credits

PROFESSOR JOHN BARNET

Galatians. Close reading of the Greek text. *Prerequisites*: BL 201-202, NT 102. *This course fulfills the MDiv requirement for a Pauline epistle.*

NEW TESTAMENT 102

Credits: 3 credits

PROFESSOR JOHN BARNET

New Testament introduction. A survey of the formation and content of the New Testament, with interpretation of key passages from the gospels and epistles. *This basic entry course is a prerequisite for all other New Testament courses at St Vladimir's. A student who has completed equivalent study at other institutions may be exempted from it or permitted to substitute a higher level course in New Testament upon recommendation of the instructor and the Associate Dean for Academic Affairs, after examination of his or her academic record and, when necessary, appropriate testing. See also the information concerning advanced standing and transfer credit given above under "Programs of Study."*

NEW TESTAMENT 301 (401)

Credits: 2 or 3 (3) credits

PROFESSOR PAUL TARAZI

John. Introduction to Johannine theology. Structure of the gospel. Major themes to be considered: the person and work of Christ; the Johannine foundation of Trinitarian theology; the Spirit-Paraclete; truth and heresy in the Johannine community. *Prerequisites*: NT 102. *Students taking the course for three credits will complete an exegetical project requiring a working knowledge of Greek (BL 201-202 or equivalent).*

NEW TESTAMENT 312 (412)

Credits: 2 or 3 (3) credits

PROFESSOR JOHN BARNET

Matthew. Introduction to Matthean theology. Detailed exegesis of the major discourses. Parable of the sower as structural and thematic center of the Gospel. Major themes to be con-

sidered: unfaith of Israel, little faith of disciples, and great faith of gentile supplicants. *Prerequisites*: NT 102. *Students taking the course for three credits will complete an exegetical project requiring a working knowledge of Greek (BL 201-202 or equivalent).*

NEW TESTAMENT 313 (413)

Credits: 2 or 3 (3) credits

PROFESSOR PAUL TARAZI

Luke-Acts. The Gospel and Acts studied as a two-volume narrative. Introduction to Lukan theology. The course concentrates on passages dealing with the role of the Spirit in the birth and mission of Jesus and the Church. *Prerequisites*: NT 102. *Students taking the course for three credits will complete an exegetical project requiring a working knowledge of Greek (BL 201-202 or equivalent).*

NEW TESTAMENT 315 (415)

Credits: 2 or 3 (3) credits

PROFESSOR JOHN BARNET

Romans. Introduction to Pauline theology. Detailed exegesis of chapters 1-11. Major themes to be considered include Abraham and Christ, Law and Gospel, the one gospel for both Jews and Gentiles, and Jewish rejection of the gospel. *Prerequisites*: NT 102. *Students taking the course for three credits will complete an exegetical project requiring a working knowledge of Greek (BL 201-202 or equivalent).*

NEW TESTAMENT 316 (416)

Credits: 2 or 3 (3) credits

PROFESSOR JOHN BARNET

I and II Corinthians. Introduction to Pauline theology. Paul's pastoral response to the problems in Corinth. Major themes to be considered include Church community in function of the Lordship of Christ and the relationship of Paul's apostleship to the gospel. *Prerequisites*: NT 102. *Students taking the course for three credits will complete an exegetical project requiring a working knowledge of Greek (BL 201-202 or equivalent).*

NEW TESTAMENT 322 (422)

Credits: 2 or 3 (3) credits

PROFESSOR PAUL TARAZI

Apocalyptic literature in the New Testament. Apocalypticism and the apocalyptic movement in second-century BC–first-century AD. Palestine. Literary and theological characteristics of the literature. Careful reading of Daniel, I and II Thessalonians, Mark 13 and Revelation. Particular attention will be given to Revelation: its structure, use of symbols, visions of God and Christ.

NEW TESTAMENT 381 (481)

Credits: 3 (3) credits

PROFESSOR JOHN BARNET

I and II Thessalonians. Close reading of the Greek text. *Prerequisites:* BL 201-202, NT 102. *This course fulfills the MDiv requirement for a Pauline epistle.*

NEW TESTAMENT 393 (493)

Credits: 3 (3) credits

PROFESSOR JOHN BEHR and PROFESSOR JOHN BARNET

Scripture and its exegesis. A seminar on Christian engagement with Scripture, investigating how Scripture was understood and interpreted in the “pre-critical” period, including the intra-scriptural exegesis deployed within the Law, Psalms and Prophets, the apostolic use of Scripture, and the appropriation of that apostolic deposit in patristic exegesis and liturgical hymnography; in the “modern” period, with its concern for historicity reconstructed through a variety of historical-critical methodologies; and finally the possibility of a “post-modern” reappropriation of the “pre-critical” position. Issues of “inspiration,” “canon” and “tradition” also will be examined. *Prerequisites:* OT 101, NT 102, PA 201. *Enrollment limited to twelve students.*

NEW TESTAMENT 451–452

Credits: 3 per semester

PROFESSOR JOHN BARNET OR

PROFESSOR PAUL TARAZI

Guided reading and research.

OLD TESTAMENT 101

Credits: 3 credits

PROFESSOR PAUL TARAZI

Old Testament introduction. History of ancient Israel, with a survey of the development and growth of Old Testament literature. The course also stresses a thorough knowledge of the content of the Old Testament. *This basic entry course is a prerequisite for all other Old Testament courses at St Vladimir’s. A student who has completed equivalent study at other institutions may be exempted from it or permitted to substitute a higher level course in Old Testament upon recommendation of the instructor and the Associate Dean for Academic Affairs, after examination of his or her academic record and, when necessary, appropriate testing. See also the information concerning advanced standing and transfer credit given above under “Programs of Study.”*

OLD TESTAMENT 301 (401)

Credits: 2 or 3 (3) credits

PROFESSOR PAUL TARAZI

The Psalms and wisdom literature. Study of sets of psalms with a bearing on New Testament theology. Wisdom and wisdom literature in ancient Israel.

OLD TESTAMENT 302 (402)

Credits: 2 or 3 (3) credits

PROFESSOR PAUL TARAZI

Genesis. After general consideration of the sources and structure of Genesis, this course will involve detailed exegesis of either chapters 1-11 (creation accounts) or chapters 12-36 (patriarchal narratives). *Prerequisites:* OT 101.

OLD TESTAMENT 303 (403)

Credits: 2 or 3 credits

PROFESSOR PAUL TARAZI

Exodus. Consideration of position and function of Exodus in the Pentateuch. Detailed exegesis of chapters 1-24. *Prerequisites:* OT 101.

OLD TESTAMENT 304 (404)

Credits: 2 or 3 (3) credits

PROFESSOR PAUL TARAZI

Hosea. The call of Hosea and his message. The love of God for unfaithful Israel. The school of Hosea as originator of biblical prophetism. *Prerequisites:* OT 101. Hebrew required for those taking the course for three credits.

OLD TESTAMENT 311 (411)

Credits: 2 or 3 (3) credits

PROFESSOR PAUL TARAZI

Isaiah. The call of Isaiah and his message. Detailed exegesis of chapters 1-12 and 36-66. Isaian tradition as the application of the prophet's message to a later people in changed circumstances. *Prerequisites:* OT 101.

OLD TESTAMENT 313 (413)

Credits: 2 or 3 (3) credits

PROFESSOR PAUL TARAZI

Ezekiel. The call of Ezekiel and his message. The role of Ezekiel in shaping nascent Judaism's understanding of the Lord as universal God. Ezekiel's radical rereading of Israel's past in light of emergent universal monotheism. *Prerequisites:* OT 101.

OLD TESTAMENT 451-452

Credits: 3 credits

PROFESSOR PAUL TARAZI OR

PROFESSOR JOHN BARNET

*Guided reading and research.**Historical Studies*

CHURCH HISTORY 101

Credits: 3 credits

PROFESSOR JOHN ERICKSON

History of the Church from its beginnings to the 8th century. An orientation to the principal issues and bibliography of early church history: Persecution and martyrdom, the struggle against heresy, the Church in the Christian Roman Empire, Fathers and councils. *This basic entry course, along with Church History 102, is a*

prerequisite for most higher level courses in church history and patristics at St Vladimir's. A student who has completed equivalent study at other institutions may be exempted from it or permitted to substitute a higher level course in church history or patristics upon recommendation of the instructor and the Associate Dean for Academic Affairs, after examination of his or her academic record and, when necessary, appropriate testing. See also the information given concerning advanced standing and transfer given above under "Programs of Study."

CHURCH HISTORY 102

Credits: 3 credits

PROFESSOR ALEXANDER RENTEL

History of the Church from the 8th through the 20th century. An orientation to the principal issues and bibliography of medieval and modern Orthodox church history. Iconoclasm and its aftermath, Byzantine Christendom, the schism of East and West, the Slavic churches, the Turkish period, emergence of the Orthodox churches into the modern world. *This basic entry course, along with Church History 101, is a prerequisite for most higher level courses in church history and patristics at St Vladimir's. A student who has completed equivalent study at other institutions may be exempted from it or permitted to substitute a higher level course in church history or patristics upon recommendation of the course instructor and the Associate Dean for Academic Affairs, after examination of his or her academic record and, when necessary, appropriate testing. See also the information concerning advanced standing and transfer credit given above under "Programs of Study."*

CHURCH HISTORY 301 (401)

Credits: 2 or 3 (3) credits

PROFESSOR JOHN ERICKSON

History of Christianity in the West. Development of distinctly Western forms of Christian thought and institutions in the Middle Ages. The crisis of the Reformation period. Transformations of Christianity in the modern world. From modernity to post-modernity.

CHURCH HISTORY 324 (424)

Credits: 2 or 3 (3) credits

PROFESSOR ALEXANDER RENTEL

Turning points in Byzantine church history. An examination of points in the history of the Orthodox Church in the Byzantine Empire that left an indelible mark on the Church. Special emphasis on reading original sources in translation. Topics to be included: Council in Trullo, Iconoclasm, the Studite Revolution, Monastic reform of the 11-12th centuries, Church government in exile, and the prevalence of the monastic tradition. *Prerequisites:* CH 102.

CHURCH HISTORY 344 (444)

Credits: 2 or 3 (3) credits

STAFF

History of the Church of Antioch. The Church of Antioch from its foundations through the 20th century. Historical and social peculiarities of Arab and Antiochian Christianity. The ethnic and theological origins of Christianity in the Eastern Mediterranean. Antioch and the rise of Islam. The Church of Antioch under the Turkokratia. The Melkite schism. Developments since the election of Patriarch Meletios Doumani in 1898.

CHURCH HISTORY 346 (446)

Credits: 3 credits

PROFESSOR PAUL MEYENDORFF

Issues in Russian church history. A seminar on intellectual trends and institutional developments in the Russian Orthodox Church from the Middle Ages to the present. *Prerequisites:* CH 101-102. *A reading knowledge of Russian is encouraged. Enrollment limited to twelve students.*

CHURCH HISTORY 361 (461)

Credits: 2 or 3 (3) credits

PROFESSOR JOHN ERICKSON

Orthodox Christianity in North America. The Alaskan missionary foundations. Patterns of immigration and community development:

diversity and unity. The post-World War I establishment of national jurisdictions. The post-World War II break-up into ideological jurisdictions. The quest for Orthodox unity in America. The present situation. *Students taking the course for three credits will undertake a supervised oral history project.*

CHURCH HISTORY 368 (468)

Credits: 2 or 3 (3) credits

PROFESSOR JOHN ERICKSON

Issues in 20th-century Orthodoxy. After an historical introduction to the new challenges posed for Orthodoxy by the collapse of the old order in Ottoman Turkey and Russia after World War I, the course will focus on the major documents relating to such issues as Orthodox involvement in the ecumenical movement and bilateral dialogues, the Great and Holy Council, the role of the Ecumenical Patriarchate in the Orthodox Church today, and cultural adaptation in the "diaspora." The impact of recent changes in the former Soviet Union and Eastern Europe: New opportunities and new temptations.

CHURCH HISTORY 372 (472)

Credits: 2 or 3 (3) credits

PROFESSOR PETER BOUTENEFF

Orthodoxy and ecumenism. This course examines Orthodox Church relations with other Christians, from historical, theological, and practical perspectives. It accounts for and evaluates bilateral and multilateral relationships through history, the modern ecumenical movement, and councils of churches. The problems and the possibilities of inter-Christian dialogue and activity are explored with frequent reference to contemporary Orthodox critiques of the ecumenical movement.

CHURCH HISTORY 451-452

Credits: 3 per semester

PROFESSOR JOHN ERICKSON OR
PROFESSOR ALEXANDER RENTEL

Guided reading and research.

PATRISTICS 201

Credits: 3 credits

PROFESSOR JOHN BEHR

Patristic literature from the beginnings through the 4th century. The great Christian theologians of the ante-Nicene era: Ignatius, Justin, Irenaeus, Clement, Origen and Origenism, Tertullian, Cyprian. Trinitarian controversy in the 4th century: St Athanasius and the Cappadocian Fathers. The monastic tradition: Evagrius and Macarius. St John Chrysostom. The Fathers of the Latin West: St Hilary, St Jerome, St Ambrose, St Augustine. *Prerequisites: CH 101.*

PATRISTICS 202

Credits: 3 credits

PROFESSOR JOHN BEHR

Patristic literature from the 5th century through the 14th century. The Christological dispute in the 5th century: St Cyril of Alexandria and Theodoret. Christology in the 6th century: Leontius of Byzantium. The mystical tradition: Pseudo-Dionysius. St Maximus the Confessor. Byzantine theology: St Symeon the New Theologian and St Gregory Palamas. *Prerequisites: CH 101.*

PATRISTICS 313 (413)

Credits: 3 credits

PROFESSOR JOHN BEHR

St Irenaeus. A detailed study of various aspects of the theology of St Irenaeus (scriptural exegesis, triadology, Christology, creation, anthropology) in the context of the 2nd century. *Prerequisites: CH 101.*

PATRISTICS 317 (417)

Credits: 2 or 3 (3) credits

PROFESSOR JOHN BEHR

St Athanasius and the Trinitarian controversy of the 4th century. The life and work of St Athanasius seen against the background of the Arian controversy, the development of Trinitarian theology, and the councils of the 4th century. *Prerequisites: CH 101.*

PATRISTICS 322 (422)

Credits: 3 credits

PROFESSOR JOHN BEHR

The concept of Tradition. After examining modern Orthodox ideas on the concept and function of Tradition in the Church, this course will go back to study the early sources, from the Apostolic Fathers to St Basil's *On the Holy Spirit*. The conflict between the Gnostic, the Hellenistic and the Christian perceptions of community and tradition. *Prerequisites: CH 101.*

PATRISTICS 361 (461)

Credits: 2 or 3 (3) credits

PROFESSOR JOHN BEHR

Early monasticism. This course surveys the rise of monasticism in 4th-century Egypt, on the basis of primary texts such as the *Gerontikon*, the Pachomian writings and the *Life of Anthony*. It also considers various themes such as the passions and the virtues, obedience to one's Abba, and the notion of community.

PATRISTICS 362 (462)

Credits: 3 credits

PROFESSOR JOHN BEHR

The theology and spirituality of the Cappadocian Fathers. The activity and theology of St Basil, St Gregory the Theologian and St Gregory of Nyssa. Our knowledge of God and participation in Him. Trinitarian theology. The pneumatology, ascetical writings and ecclesiology of St Basil. The spirituality and anthropology of St Gregory of Nyssa. The encounter with Hellenism in St Gregory Nazianzen. *Prerequisites: CH 101.*

PATRISTICS 366 (466)

Credits: 2 or 3 (3) credits

PROFESSOR JOHN BEHR

Asceticism and sexuality in early Christianity. After considering some modern presentations of early Christian asceticism, its historical context and theological perspectives, the course will examine early patristic writers to see how they articulated Christian asceticism and the place of sexuality within it.

PATRISTICS 367 (467)

Credits: 2 or 3 (3) credits

PROFESSOR JOHN BEHR

St Gregory Palamas and the Byzantine hesychastic tradition. The theology of experience, sacraments, deification. The course will consider such themes as the role of the spiritual father, the Jesus Prayer, the role of the body in prayer, the vision of light, and the essence-energies distinction as these were elaborated in the 9th-14th centuries, with reference also to the earlier Macarian and Evagriian traditions. *Prerequisites:* CH 102.

PATRISTICS 371 (471)

Credits: 2 or 3 (3) credits

PROFESSOR PETER BOUTENEFF

Dionysius the Pseudo-Areopagite. A seminar on a theologian whose influence upon the theology and life of the Church is undeniably huge, particularly in the areas of liturgy, cosmology, and mystical theology. After surveying the sources of his thought and closely examining the body of his writings, the course will explore aspects of his influence over the centuries. *Prerequisites:* CH 101. *Enrollment limited to twelve students.*

PATRISTICS 372 (472)

Credits: 2 or 3 (3) credits

PROFESSOR JOHN BEHR

Origen. A detailed study of “the whetstone of us all” (St Gregory the Theologian), looking at his background in Alexandria, the conflict with the Gnostics and the developing ecclesiastical structures there; his theology, exegetical, systemic and spiritual; and his legacy, its positive appropriation and condemnation. *Prerequisites:* CH 101.

PATRISTICS 373 (473)

Credits: 3 credits

PROFESSOR JOHN BEHR

St Maximus the Confessor. A seminar course focused on a close reading of the primary texts (in translation—though some knowledge of Greek will be helpful). Texts to be studied

include: “Two Centuries on Theology and the Incarnate Dispensation of the Son of God,” “The Church’s Mystagogy,” the “Commentary on Our Father,” and selected “Ambigua” and “Questions to Thalassius.” *Prerequisites:* CH 101. *Enrollment limited to twelve students.*

PATRISTICS 451–452

Credits: 3 per semester

PROFESSOR JOHN BEHR or PROFESSOR PETER BOUTENEFF

Guided reading and research.

Systematic Theology & Ethics

DOGMATIC THEOLOGY 101–102

Credits: 3 per semester

PROFESSOR PETER BOUTENEFF

Survey of Christian doctrine. After examining the nature and task of theology, and how we read the sources and expressions of theology in the Church’s Tradition, this course cycle describes and reflects on the teachings in the Orthodox Church about God and creation, the Holy Trinity, Jesus Christ, the human person, the Virgin Mary, sin, salvation and redemption, the Church, and the age to come. *This sequence of basic entry courses is a prerequisite for many higher level courses in dogmatic theology at St Vladimir’s. A student who has completed equivalent study at other institutions may be exempted from it or permitted to substitute higher level courses in dogmatic theology, spirituality or ethics upon recommendation of the instructor and the Associate Dean for Academic Affairs, after examination of his or her academic record and, when necessary, appropriate testing. See also the information concerning advanced standing and transfer credit given above under “Programs of Study.”*

DOGMATIC THEOLOGY 311 (411)

Credits: 3 credits

PROFESSOR JOHN BEHR

The Trinity: Classic models and contemporary reflection. The roots of triadology in Scripture.

The formulation of the characteristic Eastern/Cappadocian and Western/Augustinian models and their trajectories into late Byzantium and Scholasticism, including the issue of the *filioque*. Problems and themes in contemporary authors. *Prerequisites: DT 101-102.*

DOGOMATIC THEOLOGY 313 (413)

Credits: 2 or 3 (3) credits

PROFESSOR PETER BOUTENEFF

The Church through the centuries. What is the Church? What teachings about the Church can be gleaned from a study of Tradition? By reading Christian authors from St Ignatius of Antioch to Metropolitan John (Zizioulas) of Pergamon as well as through analysis of the phenomenon of Christian division over the centuries, this course will explore how the Church has understood and presented itself, both to its own members and to those outside its canonical fold.

DOGOMATIC THEOLOGY 341 (441)

Credits: 2 or 3 (3) credits

PROFESSOR JOHN BEHR

Theological anthropology. Human beings as made in the image and likeness of God. Body, soul, spirit. Human sexuality. The humanity of Jesus Christ. Anthropological dimensions of Orthodox Mariology. *Prerequisites: DT 101-102.*

DOGOMATIC THEOLOGY 342 (442)

Credits: 2 or 3 (3) credits

PROFESSOR PETER BOUTENEFF

The humanity of Christ. The early Christian centuries were concerned primarily with defending the full divinity of Christ. Conciliar statements about His humanity are fewer and less precise. Studying scriptural, patristic, liturgical and iconographic sources, this course will explore the ways in which the Church teaches that Christ was fully human. It also explores ecumenical dimensions of the Christological problem. *Prerequisites: DT 101-102.*

DOGOMATIC THEOLOGY 344 (444)

Credits: 2 or 3 (3) credits

PROFESSOR PETER BOUTENEFF

Christology in dialogue. The Church's teaching about Jesus Christ have always been worked out in dialogue and dispute between parties who, in hindsight, have been labeled "Orthodox" and "Heretics." Reviewing and discussing the dialogical nature of the formation of doctrine, this course will focus upon the Christological dialogue between Chalcedonian and non-Chalcedonian churches, from the fifth century to the present day.

DOGOMATIC THEOLOGY 356 (456)

Credits: 2 or 3 (3) credits

PROFESSOR PETER BOUTENEFF

Contextual theologies. Every written and spoken expression of theology arises out of a particular context. But what of the recent theologies which are explicitly defined by their context? Theologies shaped by themes (e.g., Liberation, Feminist and Black theologies) and by regional context (e.g., Asian and African theologies) will be explored in terms of their respective settings, characteristics and significance.

DOGOMATIC THEOLOGY 376 (476)

Credits: 2 or 3 (3) credits

PROFESSOR PETER BOUTENEFF

Religious themes in film. The meeting place between high art and popular culture, cinema became arguably the most influential art form of the 20th century. This course will analyze ways in which religious themes are treated—explicitly as well as implicitly—in modern film and other popular media.

DOGOMATIC THEOLOGY 451–452

Credits: 3 per semester

PROFESSOR PETER BOUTENEFF

Guided reading and research.

SPIRITUALITY 301 (401)

Credits: 2 or 3 (3) credits

PROFESSOR PETER BOUTENEFF

The practice of prayer in the Eastern Christian tradition. This course looks at theological and prac-

tical aspects of prayer, as practiced and taught in the Orthodox Church. It discusses liturgical and personal prayer, psalmody, reading, meditation, the formulation of a rule of prayer, the Jesus Prayer, as well as some of the problems of prayer in our contemporary setting.

SPIRITUALITY 312 (412)

Credits: 2 or 3 (3) credits

PROFESSOR PETER BOUTENEFF

Hagiology. This course discusses the place of the saints and their written lives in the life of the Church. Through looking at specific saints' lives, and through examining the categories of sanctity that have emerged in the life of the Church, this course seeks to cultivate a right relationship with the *vitae* of the saints, and with the saints themselves.

SPIRITUALITY 313 (413)

Credits: 2 or 3 (3) credits

PROFESSOR PETER BOUTENEFF

Virtues and vices. Reading and discussion of selected texts of ascetical and mystical writers in Christian East and West on the virtues and vices in the spiritual life.

SPIRITUALITY 364

Credits: 2 or 3 credits

BISHOP SAVAS (ZEMBILLAS)

Looking for God in modern culture. A critical evaluation of and engagement with popular culture, with an emphasis on film (*The Matrix*, *The Lord of the Rings*, *The Passion of the Christ*), television (*The Simpsons*, *The Sopranos*, *Reality TV*), and fiction (*The Da Vinci Code*).

Liturgical Theology

LITURGICAL ART 311 (411)

Credits: 2 or 3 (3) credits

VISITING PROFESSOR RICHARD SCHNEIDER

History and theology of the icon. Historical development, content, form, language and

liturgical context of the icon in the Orthodox Church. The visual dimension of liturgy and prayer. How to "read" an image. Links to verbal texts, architectural and liturgical contexts, and recent secondary literature. Methodological considerations in the study of iconography.

LITURGICAL ART 333 (433)

Credits: 2 or 3 (3) credits

VISITING PROFESSOR RICHARD SCHNEIDER

Orthodox iconology in the context of general culture. Christianity as a visual culture. Through historical examples of Christian imagery, the course explores the role and meaning of visible expressions of Orthodox faith in the world at large and how faith and the general social context interpenetrate and influence each other.

LITURGICAL ART 342 (442)

Credits: 2 or 3 (3) credits

VISITING PROFESSOR RICHARD SCHNEIDER

Architecture and Liturgy. Orthodox liturgical and sacramental ritual requires an architecture to define and identify "sacred space." This course will analyze key monuments representing many forms and genres which Orthodox architecture has utilized throughout history. It will also study large-scale iconographic programming as a key element in the definition of that "sacred space."

LITURGICAL THEOLOGY 101

Credits: 2 credits

PROFESSOR PAUL MEYENDORFF

Introduction to liturgical theology. The sources, methods and task of liturgical theology. The daily, weekly and annual cycles of worship and their liturgical books. The church building. Vespers and matins. *This basic entry course, along with Liturgical Theology 102, is a prerequisite for most higher level courses in liturgical theology at St Vladimir's. A student who has completed equivalent study at other institutions may be exempted from it or permitted to substitute a higher level course in liturgical theology upon recommendation of the instructor and the Associate Dean for Academic Affairs, after examination of*



Professor Alexander Rentel

his or her academic record and, when necessary, appropriate testing. See also the information concerning advanced standing and transfer credit given above under “Programs of Study.”

LITURGICAL THEOLOGY 102

Credits: 2 credits

PROFESSOR PAUL MEYENDORFF

The liturgy of initiation. Baptism and chrismation. The eucharist. This basic entry course, along with Liturgical Theology 101, is a prerequisite for most higher level courses in liturgical theology at St Vladimir's. A student who has completed equivalent study at other institutions may be exempted from it or permitted to substitute a higher level course in liturgical theology upon recommendation of the instructor and the Associate Dean for Academic Affairs, after examination of his or her academic record and, when necessary, appropriate testing. See also the information concerning advanced standing and transfer credit given above under “Programs of Study.”

LITURGICAL THEOLOGY 323 (423)

Credits: 2 or 3 credits

PROFESSOR ALEXANDER RENTEL

History of the Liturgy of St John Chrysostom. Survey of the history of the prayers and ritual of the Divine Liturgy of St John Chrysostom. Overview and taxonomy of the sources; history of the early printed books of the Divine Liturgy; the prothesis; enarxis: antiphons, entrance rite,

scripture readings, litanies; pre-anaphoral rites: Great Entrance, litany, Creed; Anaphora; Pre-communion; Communion; Dismissal; special features of the hierarchical liturgy. *Prerequisites:* LT 102.

LITURGICAL THEOLOGY 325 (425)

Credits: 2 or 3 (3) credits

PROFESSOR PAUL MEYENDORFF

History of the Office. A survey of the origin and development of daily prayer in East and West, focusing particularly on the history of the Byzantine office. The course will include field trips to experience modern adaptations of the office. *Prerequisites:* LT 101.

LITURGICAL THEOLOGY 331 (431)

Credits: 2 or 3 (3) credits

PROFESSOR PAUL MEYENDORFF

The sanctification of life. Confession and penance. Monastic tonsure. Marriage. Healing. Consecration of churches. Sanctification of matter. The liturgy of death.

LITURGICAL THEOLOGY 342 (442)

Credits: 2 or 3 (3) credits

PROFESSOR PAUL MEYENDORFF

The church year. The Christian concept of time. Sunday and the Sabbath. The paschal, Christmas, Marian and sanctoral cycles. The historical development of Byzantine hymnography.

LITURGICAL THEOLOGY 346 (446)

Credits: 2 or 3 (3) credits

PROFESSOR ALEXANDER RENTEL

Byzantine hymnography. After a survey of both the history of Christian hymnography and the Lenten Triodion, the class will study the hymnography of the Lenten Triodion from different perspectives: theological, dogmatic, questions related to historicism, the different literary genres of hymns, etc.

LITURGICAL THEOLOGY 362 (462)

Credits: 3 credits

PROFESSOR PAUL MEYENDORFF

Early Christian worship. A seminar on the early development of liturgy, based on the chief documents of the period: the *Didache*, *Apostolic Tradition*, *Didascalia*, *Apostolic Constitutions*, *Egeria*, the mystagogical catecheses, etc. *Prerequisites: LT 101-102. Enrollment limited to twelve students.*

LITURGICAL THEOLOGY 373 (473)

Credits: 2 or 3 (3) credits

PROFESSOR ALEXANDER RENTEL

Introduction to Oriental Liturgies. An historical and comparative study of the major Oriental liturgical traditions (Chaldean/East Syrian, Armenian, Coptic/Alexandrian, West Syrian as well as Byzantine). Structural similarities and differences in the daily, weekly and annual liturgical cycles.

LITURGICAL THEOLOGY 392 (492)

Credits: 3 credits

PROFESSOR PAUL MEYENDORFF

The understanding of the liturgy. A seminar on the development of liturgical commentaries. The early development of biblical exegesis and its application to liturgical rites. Readings from Origen, the 4th-century mystagogical catecheses, Pseudo-Dionysius, Maximus, Germanus, the *Protheoria*, Cabasilas, and Symeon of Thessalonica. *Prerequisites: LT 101-102. Enrollment limited to twelve students, with preference given to those knowing Greek.*

LITURGICAL THEOLOGY 451-452

Credits: 3 credits

PROFESSOR PAUL MEYENDORFF OR
PROFESSOR ALEXANDER RENTEL

Guided reading and research.

LITURGICAL THEOLOGY 522

Credits: 3 credits

PROFESSOR PAUL MEYENDORFF

The Divine Liturgy yesterday and today. A historical survey of the eucharistic liturgy, with particular emphasis on how the liturgy has changed and on the pastoral effects of these changes. The roles of the celebrant, the choir or cantor, the laity. Contemporary pastoral connection of the eucharist with other sacraments. The dilemma of liturgical reform. *MDiv candidates, to a maximum of five, who have completed Liturgical Theology 101-102 or the equivalent and have had practical experience in some aspect of liturgy may enroll with the permission of the instructor and the Associate Dean for Academic Affairs.*

Canon Law

CANON LAW 203

Credits: 3 credits

PROFESSOR ALEXANDER RENTEL

The Orthodox canonical tradition. Methodology and interpretation. Formation of the canonical tradition. Church structures: the bishop, the diocese, metropolitans, and patriarchs, structures for communion between the Churches and primacy. Contemporary issues in the sacramental life of the Church: baptism and chrismation, and the reception of converts; marriage and divorce; ordained ministry.

CANON LAW 312 (412)

Credits: 2 or 3 (3) credits

PROFESSOR ALEXANDER RENTEL and
PROFESSOR PETER BOUTENEFF

Ecclesiology and church order. Explores the necessary connection between the principles of

Orthodox ecclesiology and the canonical norms which govern the life of the Church. Issues investigated include the structure of the local churches and their mutual bonds; regional and universal primacies; and factors contributing to failures and shortcomings in the application of canonical principles to concrete situations.

CANON LAW 324 (424)

Credits: 2 or 3 (3) credits

PROFESSOR ALEXANDER RENTEL

Ordination, ministry, and the canonical tradition. An examination of the Orthodox liturgical and canonical tradition in order to understand the function, role, and nature of clerical orders in the Church. Among the topics to be discussed: the various rites of ordination, historical development of clerical offices, liturgical ministry, and clergy in the canonical literature.

CANON LAW 332 (432)

Credits: 2 or 3 (3) credits

PROFESSOR ALEXANDER RENTEL

The formation of the canonical tradition. The development of the canonical tradition of the Orthodox Church from the early conciliar legislation of the third century through the Corpus Antiochenum, to the early Greek compilations of the time of Justinian, to the medieval Greek and Slavonic compilations, to the late-Byzantine compilations and the early Slavonic versions, to the modern printed editions. Emphasis will be paid to the ways that compilations have influenced interpretation of the canons.

CANON LAW 541

Credits: 3 credits

PROFESSOR JOHN ERICKSON AND
PROFESSOR ALBERT ROSSI

Marriage in Orthodox reflection and practice. Explores marriage from the diverse perspectives of biblical studies, liturgy, canon law and pastoral care. Topics to be discussed include preparation for marriage, intra-Christian and inter-religious marriages, parenting and sexual-

ity, divorce and remarriage, and marriage of clergy. *Prerequisites:* CL 203. MDiv candidates, to a maximum of five, who have completed Canon Law 203 or the equivalent may enroll with the permission of the instructor and the Associate Dean for Academic Affairs.

Practical Theology

HOMILETICS 201

Credits: 2 credits

STAFF

Preaching in the Church. This course offers a pastoral theological vision intended to inspire and undergird Christ-centered, Scriptural preaching in Orthodox liturgical settings. Practical skills of biblical interpretation for preaching, homiletic arrangement and style, and basic delivery techniques will be emphasized. Students will prepare and preach homilies in class and in various liturgical settings.

HOMILETICS 301

Credits: 3 credits

PROFESSOR JOHN BARNET

Preaching Luke. Examination of the relationship between exegesis and preaching. Role of the sermon, exegesis and its limits, and effective preaching. Each week students exegete texts of the Lukan lectionary. *Prerequisites:* NT 102. *Enrollment limited to ten students. This course fulfills the MDiv requirement for a Gospel.*

PRACTICAL THEOLOGY 205

Credits: 3 credits

FR PAUL LAZOR

Introduction to pastoral theology. Theoretical analysis of priesthood, ministry and pastoral care in Christian tradition and contemporary church life. Practical application of Christian vision and experience to issues of priestly ordination, service and pastoral care in the Orthodox Church today. Church organization, administration and finance. Inter-Orthodox, ecumenical and social action.

PRACTICAL THEOLOGY 206

Credits: 3 credits

FR PAUL LAZOR

Issues in pastoral ministry. Ethical issues relating to pastoral care, spiritual guidance, psychotherapy and counseling. Confession and spiritual direction. Sickness, death and grief. Sexuality, marriage and family. Bioethical issues. Addictions and recovery programs. Community development.

PRACTICAL THEOLOGY 211

Credits: 2 credits

FR PAUL LAZOR or instructors assigned according to jurisdictional needs

The priest as liturgical celebrant. The Divine Liturgy and its celebration by the priest, deacon and other servers. Its celebration by the bishop. The preparation of readers and singers. Confession and its relation to communion.

PRACTICAL THEOLOGY 212

Credits: 2 credits

FR PAUL LAZOR or instructors assigned according to jurisdictional needs

The priest and the Typikon. Vespers and matins. The use of the liturgical calendar. Feast days and their classification. The lenten and paschal cycle. Conversion, baptism and chrismation. The rite of marriage. Ministry to the sick. Services for the dead. The funeral.

PRACTICAL THEOLOGY 371

Credits: 2 or 3 credits

FR LUKE VERONIS

Mission and evangelism: An Orthodox perspective. This introductory survey places special emphasis on the theology, history and praxis of mission in various contexts, from 9th-century Moravia to 20th-century Africa and post-communist Eastern Europe. Contemporary issues in evangelization are explored in the light of the Church's missiological tradition.

PRACTICAL THEOLOGY 373

Credits: 2 credits

FR LUKE VERONIS

Creating a missions-minded parish. The theology of mission that needs to be cultivated in every Orthodox parish. Special emphasis on how the local parish can participate in local, national, and global missions, offering practical ideas and methods. Focus on case studies of dynamic parishes and ministries throughout the country.

PRACTICAL THEOLOGY 521

Credits: 3 credits

PROFESSOR ALBERT ROSSI

Gerontology. A seminar on aging and the aged: the general problem, an Orthodox pastoral response. Exploration of the various familial, societal and personal processes in which the older person finds himself. *MDiv candidates, to a maximum of five, may enroll with the permission of the instructor and the Associate Dean for Academic Affairs.*

PRACTICAL THEOLOGY 522

Credits: 3 credits

PROFESSOR ALBERT ROSSI

Thanatology. Investigates pastoral concerns centering on the Christian response to death and dying: ministering to persons with incurable diseases; death and children; bereavement and grieving; widowhood and separation. Some consideration will also be given to liturgical questions and funeral practices. *MDiv candidates, to a maximum of five, may enroll with the permission of the instructor and the Associate Dean for Academic Affairs.*

PRACTICAL THEOLOGY 532

Credits: 3 credits

PROFESSOR ALBERT ROSSI

Aspects of counseling in the parish setting. The course will seek to familiarize students with some of the more practical issues associated with counseling in the parish setting, such as: the nature of the counseling process, listening, assessing problems and symptoms, making

interpretations and recommendations, offering advice, referring to outside resources, confidentiality, and record keeping. *MDiv candidates, to a maximum of five, may enroll with the permission of the instructor and the Associate Dean for Academic Affairs.*

Religious Education

RELIGIOUS EDUCATION 202

Credits: 2 credits

PROFESSOR AL ROSSI

Introduction to Orthodox Christian education. A distinctively Orthodox introduction to educational theory and practice, applied to the principle of total parish education. Includes a brief overview of selected learning theories. In addition, the course will introduce the students into the actual practice of teaching religious concepts to children, adolescents, and adults. *This course is normally required of all MDiv candidates and of all MA candidates specializing in Christian education. A student who has completed equivalent study at other institutions may be exempted from it or permitted to substitute a higher level course in religious education upon recommendation of the instructor and the Associate Dean for Academic Affairs, after examination of his or her academic record and, when necessary, appropriate testing. See also the information concerning advanced standing and transfer credit given above under "Programs of Study."*

RELIGIOUS EDUCATION 302

Credits: 2 or 3 credits

STAFF

Methods and models of teaching. Specific teaching methods in the church school are analyzed and practiced. By means of lecture, seminar and practice teaching, teaching skills will be covered. The course will also explore the uses of audio-visual techniques and devices.

RELIGIOUS EDUCATION 311

Credits: 2 or 3 credits

STAFF

Curriculum development and resources. Theories of curriculum development and philosophies of planning as they affect parish-wide program development. Current curriculum materials and functioning of various Orthodox jurisdictions in North America will be considered.

RELIGIOUS EDUCATION 314

Credits: 2 or 3 credits

FR MARK LEONDIS

Designing programs and instruction for parish education. Development of units of study for various parish educational programs: church school, summer camps, adult catechesis (bible study, lenten themes, etc.), and youth groups. Special attention will be given to the development of catechism for various liturgical cycles of the ecclesiastical year.

RELIGIOUS EDUCATION 322

Credits: 2 or 3 credits

FR MARK LEONDIS

Adolescent development and faith life. Social and emotional aspects of growth in adolescents is considered in relation to developing the life of faith. Contemporary research (Piaget, Erikson, Kohlberg) and its application to the development of an effective educational ministry by and for the adolescent in an Orthodox setting. The course will seek to develop criteria for parish programs to meet the needs of youth and encourage their responsible participation in church life

RELIGIOUS EDUCATION 323

Credits: 2 or 3 credits

FR MARK LEONDIS

Education for adult witness and service. Formal and informal methods of adult education in the Church. Adult life cycles and needs and types of adult learners. Program development for stewardship, lay ministries, community service, witness, outreach, and evangelism. Special attention will be given to training lay volunteers

for leadership responsibility and service in the parish, including training parish council members, lay volunteers, youth workers, and more.

RELIGIOUS EDUCATION 325

Credits: 2 or 3 credits

FR MARK LEONDIS

Understanding youth culture: Strategies for ministry. Examination of various aspects of youth culture: music, television, technology, and new media. Implications for Orthodox youth ministry today, with special emphasis on effective use of media.

RELIGIOUS EDUCATION 326

Credits: 2 or 3 credits

FR MARK LEONDIS

The Fundamentals of Youth Ministry. From organizing youth group meetings, locating parental release and medical forms, starting a youth ministry from scratch, recruiting volunteers, this practical course will explore the fundamental aspects of being prepared to work with young people in the parish setting. It will assist the student in implementing a strategic plan of action for creating or sustaining a vibrant parish youth ministry.

RELIGIOUS EDUCATION 333

Credits: 2 or 3 credits

STAFF

Family life ministry. The educational function of the family in the Orthodox Church. Historical development of the family unit, conditions of the American family today, and the ideal of the family as community. The course will seek to encourage a skills approach to family processes as a means of enhancing family life and opening it to the parish and community of which it is a part. *Prerequisites: RE 202.*

RELIGIOUS EDUCATION 351–352

Credits: 3 per semester

STAFF

Guided reading and research. Guided study in religious education normally culminating in a major research paper or project demonstrating the student's general competence and ability to

work independently in the field of Orthodox Christian education. *Open only to MA candidates specializing in Christian education who have completed at least two full semesters of appropriate course work at the seminary.*

Liturgical Music

LITURGICAL MUSIC 201

Credits: 2 credits

DN KEVIN SMITH

Fundamentals of music. Notation of rhythm and pitch. Supplementary musical symbols, tonality, scales and key signatures. Important terms in music. Sightreading. *Students already having a basic knowledge of notation and sightreading may, with the permission of the instructor and the Associate Dean for Academic Affairs, substitute another course in liturgical music, whether at the 200- or 300-level.*

LITURGICAL MUSIC 212

Credits: 2 credits

DN KEVIN SMITH

Contemporary Russian chant. Study of the "Octoechos" tones. Music for the services of the daily, weekly and yearly liturgical cycles. The Requiem and the Service of Thanksgiving. *Jurisdictional requirement for most MDiv candidates of the Orthodox Church in America. Students already having a working knowledge of contemporary Russian chant (Bakhmetev) may, with the permission of the instructor and the Associate Dean for Academic Affairs, substitute another course in liturgical music, whether at the 200- or 300-level.*

LITURGICAL MUSIC 221–222

Credits: 2 per semester

FR ELIAS BITAR

Contemporary Byzantine chant. Study of the "Octoechos" tones. Music for the services of the daily, weekly and yearly liturgical cycles. Hymns for special services, including baptism, marriage and the funeral. *Jurisdictional requirement for MDiv candidates of the Antiochian Orthodox Christian Archdiocese.*

LITURGICAL MUSIC 231–232

Credits: 2 per semester

STAFF

Contemporary Serbian chant. Study of the tonal system in use today in the Serbian Orthodox Church. Music for Vespers, Matins and the Divine Liturgy. Music for the services of Lent, Holy Week and Pascha. Music for special services, including baptism, marriage and the funeral. *Jurisdictional requirement for MDiv candidates of the Serbian Orthodox dioceses in North America.*

LITURGICAL MUSIC 313

Credits: 2 or 3 (3) credits

MR MARK BAILEY

Composition I. The nature, purpose, and function of Orthodox liturgical music. Techniques in melodic, polyphonic, and diatonic harmonic construction. Study of text-setting and textual structures. Problems in composing for solo voice and choir. Establishing thematic material and achieving musical cohesion within a composition. The task of understanding traditional liturgical music structures and practices.

LITURGICAL MUSIC 314

Credits: 2 or 3 (3) credits

MR MARK BAILEY

Composition II. The form and function of liturgical music in specific services. The task of composing music in sets. The study of the associative powers of music and its implication for liturgy. The diatonic and chromatic harmonization of chant melodies. Use of transposition, non-harmonic chords, and complex harmonies. The task of the church composer today. *Prerequisites: LM 313 or its equivalent, including proficiency in counterpoint and diatonic harmony.*

LITURGICAL MUSIC 315

Credits: 2 or 3 (3) credits

MR MARK BAILEY

Composition III. Techniques in musical analysis regarding melody, polyphony, harmony, rhythm, text, and structure, and how these

forms of analysis illuminate the compositional process. Identifying and understanding musical style through contextual and comparative analysis. The problems of arranging pre-existing settings into English. The function and creation of tones in the octoechos. Analysis of canonical chant systems. *Prerequisites: LM 314 or its equivalent, including compositional skill in choral melodic, polyphonic, and harmonic construction.*

LITURGICAL MUSIC 321–322

Credits: 2 per semester

DN KEVIN SMITH and MRS HELEN ERICKSON

Choral conducting. Choral rehearsal and conducting techniques are developed through individual and group practice in supervised sessions. In the first semester emphasis is placed on metric beat patterns, musical phrasing, and interpretation of a variety of liturgical styles. Settings from the Divine Liturgy are used to give students an opportunity to deal with problems frequently encountered in choral singing. The second semester concentrates on the conducting of liturgical chant, with special emphasis on irregular or asymmetrical rhythmic patterns as found in chant settings for the services of the Lenten and Paschal seasons.

Given annually.

LITURGICAL MUSIC 325

Credits: 2 credits

FR ELIAS BITAR

Byzantine notation. Basic principles of Byzantine notation as currently in use in the Orthodox Church.

LITURGICAL MUSIC 326

Credits: 2 credits

MR MARK BAILEY

Choral diction. Standard English diction and problems peculiar to Orthodox liturgical singing. Practical exercises for the parish choir. Studies in vocal color. *Prerequisites: LM 321-322.*

LITURGICAL MUSIC 328

Credits: 3 credits

MR MARK BAILEY

Choral leadership. Choosing appropriate repertoire for church services. Preparing, scheduling, and running efficient rehearsals. Learning how to choose/compose and run choral warm-ups and to coach ensemble intonation, articulation, and vocal technique. Training readers and teaching choirs new settings. Communicating clearly as a conductor. Applying liturgical principles to conducting and educating choir members. *Prerequisites:* LM 321-322 or the equivalent level of training and/or experience in conducting.

LITURGICAL MUSIC 331–332

Credits: 2 per semester

STAFF

Music and liturgical structures. The first semester concentrates on the structure and hymns of Vespers, Matins and the Divine Liturgy, and the second on those of Lent, Holy Week, the Paschal cycle and the Christmas-Epiphany cycle.

LITURGICAL MUSIC 344 (444)

Credits: 2 or 3 (3) credits

STAFF

History of Christian chant. Hebrew, Early Christian and Byzantine liturgical music. Byzantine poetical forms and chants of the 5th-8th centuries. Old Roman and Gregorian chant. Early Russian and Balkan chant systems. Early and middle Byzantine notational systems. The course will emphasize transcription and analysis of representative works.

LITURGICAL MUSIC 345 (445)

Credits: 2 or 3 (3) credits

MR MARK BAILEY

Russian Church Music I. Znamenny and Kievan chants. Development of local monastic chants. Medieval Russian polyphony. The beginnings of Western influence: Diletsky and his followers. Analysis and performance of representative works, with comparison to contemporary developments in the West.

LITURGICAL MUSIC 346 (446)

Credits: 2 or 3 (3) credits

MR MARK BAILEY

Russian Church Music II. The Petersburg School and its influence in 19th- and 20th-century Russian church music. The Moscow Synodal School: The patriarchal singers, Smolensky, Kastalsky, Kallinikov, Chesnokov. Church music in the Russian emigration. Analysis and performance of representative works, with comparison to contemporary developments in the West.

LITURGICAL MUSIC 351–352

Credits: 3 per semester

MR MARK BAILEY

Guided reading and research. Guided reading and study in Orthodox liturgical music, culminating in a major research paper or project demonstrating the student's general competence and ability to work independently in the field of liturgical music. *Open only to MA candidates specializing in liturgical music who have completed at least two full semesters of appropriate course work at the seminary.*

Languages

ARABIC 013–014–015–016

Credits: 1 per semester

FR ELIAS BITAR

Introductory Arabic. Basic grammar. Reading and conversation. *Jurisdictional requirement for MDiv candidates of the Antiochian Orthodox Christian Archdiocese.*

CHURCH SLAVONIC 061–062

Credits: 1 per semester

FR PAUL LAZOR

Introduction to liturgical Church Slavonic. This course is intended for students who wish to make practical use of Church Slavonic without a complete study of its grammar and syntax. It includes study of the alphabet, pronunciation and selected vocabulary, and practice at reading frequently used liturgical texts.